The PREFACE.

I Present you with this short Treatise; carry it in your Hand as a Clock which a great Prince wore in a Ring: It strikath every Hour of the Day, and agreeth with Reason, as true Dials with the Sun.

If you read it with Attention, you will find it Great in its Littleness, Rich in its Poverty, and Large in its Brevity.

If your Mind be fram'd for the most solid Entertainments of Devotion, this will delight thee, and carry thee on smoothly in the Regular Course, and learn thee that sure, but happy skill of working in thy Soul the Vertues thou desirest.

Upon the Wings of Devotion thy mayest soar up to Heaven, and away from the Troubles and this Life;

The Preface.

May this little Manual be to the Reader of that Consequence, as to increase his Piety and Devotion; and may he weigh what he reads with that seriousness which befits a thing wherein both his Happiness and Duty is concerned.

I shall now conclude with the Words of the Royal Preacher, Eccl. 12. *v.* 13. Fear God and keep his Commandments: For this is the *whole Duty of Man.*

ADVERTISEMENT.

COmplaint having been made that in the former Editions of this Book, the Prayers *were not suitable to the* Meditations: *which they were anexed, care hath been taken to make such alterations and addition in this Impression, as will render the whole more acceptable to the Devout and Pious reader.*

THE

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A New-Years-Gift.

PART I.

A Prayer for New years-day.

O Blessed Lord, who, as upon this Day receivedst the holy Name of *Jesus*, and didst endure for me the smart of Circumcision; grant unto me the true Circumcision of the Spirit, that my Heart and all my Members being mortified from all worldly and carnal Lusts, I may ever obey thy blessed Will in all things, to my Life's end. *Amen.*

I.

O thou true Messiah, whose Name was called Jesus, being so named of the Angel before thou wast conceived in the Womb, I give thee all possible thanks and praise for making good the gracious purport of this thy Name, in *saving* thy *people* from *their sins*.

II.

O Blessed Jesus, since by the Imposition of this adorable Name, the Holy Ghost hath made a publick Declaration that thou art *come into the world to save sinners*, save me (I beseech thee) who am *the chief of sinners*; and let me *taste and see how gracious the Lord is* in the healing influence of this Name: A Name which is *exalted above every Name*, even by God himself; which makes it highly reasonable, *that at the Name of Jesus every knee should bow, in Heaven, in Earth, and under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father*.

III.

In Obedience to which Divine Decree I prostrate my self before thee, O Lord, I worship thee, O Christ, and humbly bend thee on my knees to be my Jesus, my Saviour.

IV.

IV.

O my immaculate Lord, thou hadst no ſins to mortifie, no Corruptions to renounce, no new Nature to put on, and yet didſt permit thy Fore-skin to be circumciſed, that we might learn thereby *to put away all Filthineſs and ſuperfluity of naughtineſs:* Let this thine Infant Wound circumciſe our Hearts, purifie our Hands, and preſerve our whole Man blameleſs and undefiled: And ſince *there is a Fountain open'd to the Houſe of* David, *for ſin and for uncleanneſs; let the Blood of Chriſt, who through the Eternal Spirit offer'd himſelf without Spot to God, purge our Conſcience from dead works to ſerve thee the living God,* that being *cleanſed from all filthineſs of the fleſh and Spirit we may perfect Holineſs in the Fear.* Amen.

Ejaculations for the Morning.

1. *Ariſe, thou that ſleepeſt* (ariſe my dull and drowſie Soul) *and Chriſt will give thee Light.*

2. To thee, O Lord, do I lift up my Eyes, my Hands, my Heart, from this Bed where my Body hath taken its nightly Reſt, towards thy Heaven, where my Soul expects her eternal Reſt.

3. *My Voice shalt thou hear betimes in the Morning; in the Morning will I direct my Prayer unto thee, and will look up.*

4. I confess, O Lord, that I am utterly unworthy to enjoy this blessed Light, which I have so much abused to thy great dishonour; much more the Light of *Grace*, which thou leadest me to that of *Glory*. And that it were more just with thee, to ever to deprive me of these happy Lights and to expose me to the Terrours of eternal Darkness.

Morning Prayer.

I.

O *Most Holy, Merciful, and Gracious God, in whom I live, move, and have my Being, to whom I owe all the comforts of this life, and of that which is to come, from a sense of these, and thy preservation of me the night past, I desire to praise thy Holy Name for all thy goodness and kindness towards me; but more especially adore and praise thee for thy infinite love and compassion to Mankind in sending thy Son to become a Man, and to die for us, to save us from our sad and lost state of sin and misery, and to purchase and propose Pardon and Salvation to us who had utterly undone our selves: O give me grace to accept and partake of it,*

e gracious conditions of Repentance and
bedience on which it is offer'd to me by
e Gospel, that I may never neglect so
eat Salvation, nor by impenitence and
ntinuance in sin make my self uncapable
f it.

II.

But uncapable I must be, unless thou, Lord,
ave pity upon me; for as I was conceived
sin and brought forth in iniquity, so
ver since, as thou hast added to the num-
er of my days, I have encreased the num-
er of my sins; and though I depend on
hee alone, yet I have rebelled against thee,
nd have resisted that good will by which
I was made, and am continually kept. I
ave been unthankful and disingenuous to
my greatest Benefactor and best Friend;
and unjust in denying that obedience which
is on so many scores due to thee, the God
of my life, and the Sovereign Lord of the
World. I have without and against all
Reason, broken those Laws that are Holy,
Just, and Good, and walked in those ways
that are grievous and troublesome at pre-
sent, and will certainly lead to destruction
at last. O what impurity, what imperfe-
ction cleaves to my best performances?
and how defective and short are the holiest
Actions which ever I did? Insomuch, that
if thou beest extreme to mark what is
done amiss, I cannot answer thee in judg-

ment for any one Action of my whole l
but must lie down in my shame, and
confusion will cover me. Thus, O Lo
have I sinned against thee, in doing the e
I should not have done, and in not doi
the good I should have done all my days.

III.

And what shall I say unto thee, becau
of these things Tribulation and Anguis
Indignation and Wrath is the due Porti
of them that do evil; and if thou should
abandon me and cast me out of thy sight
I must confess that thou art righteous, an
that I reap but the fruit of my own way
and suffer the deserved punishment of min
iniquity. But, O Merciful God, who a
slow to anger, and of great pity, and wh
wouldst have none to perish, but all t
come to Repentance; work in me, I be
seech thee, a true and hearty Repentance
such as thou hast required and wilt accept
and let the Merits of thy Son render it ef
fectual to the forgiveness of my sins; O
let the Blood of Christ, who through the
Eternal Spirit offered himself without spot
to God, purge my Conscience from dead
works to serve the living God; *and purifie*
my soul from all uncleanness, that I may find
the power of his Death in my dying to sin,
and rising unto righteousness, in having my
old man Crucified with him, that the body
of sin may destroyed, that henceforth I may
not

serve sin, but live as becomes the Go-
l of Christ.

IV.

Let thy grace I beseech thee, teach and
able me to deny all ungodliness and
orldly lusts; and to live soberly, righ-
ously, and godly in this present World,
nd let the same grace repair those decays
f my Nature, which have been made by
y sin: and make up whatever Damage
y others have sustained by my wicked-
ess; and let not thy Name and Honour
ffer, but glorifie thy self in and by me,
ho have been so instrumental to thy Di-
honour. Let an awful sense of thee and
by holy presence be always upon my mind,
nd purifie my most secret thoughts and
ctions, and do thou take possession of me,
nd rule me in such a manner, that all my
ffections and thoughts, words and actions
may be sanctified by thy Grace, and tend
o the promotion of thy Glory.

V.

Bless and preserve me this day both in
my Soul and Body in my going out and co-
ming in, and in all that I shall set my hands
nto, *keep me from all evil, but especially*
rom sin, and quicken me by thy grace unto
very good work, that so I may serve thee
with a free and chearful mind, and make
it my meat and drink to do thy blessed
will, and improve more and more in all

those habits of vertue, which are requi
to fit and prepare me for the happines
Heaven. These mercies, and whatev
else thou knoweſt to be moſt convenient f
me, I do humbly beg, in the Name, a
for the ſake of Jeſus Chriſt our only Me
ator and Advocate, who maketh Interce
ſion for us, and hath given us confidence
come unto thee in his Name, and ha
taught us to ſumm up all our Prayers in
own words, ſaying,

Our Father, &c.

Ejaculations at going forth.

1. MAny have paſſed out of the
Houſes in perfect health, an
never returned home alive. From a ſudde
and violent death, good Lord deliver u

2. Lord, guide me through all the paſ
ſages of this day, and direct me, that what
ſoever I take in hand, I may aim at thy Glo
ry; and let thy law be my delight all th
day long.

Ejaculations for the Evening.

1. LIghten mine eyes, O Lord, that I
ſleep not in death, but that I may
awake with the morning light, to thy
Glory.

2. Forgive those actual sins which this y-light hath witnessed: Lord, give me a odly sorrow for them, a perfect hatred of em, and a fixed constant resolution to for-ke them.

3. Make me, careful, O Lord, for the me to come, and to be busie about my wn Salvation, that I may be like the good ervant in the Gospel, that when my Lord ometh, he may find me so doing.

4. As I uncloath my body of these earth- garments, O Lord, uncloath my Soul of icious habits and corrupt affections, and eep me this night in the arms of thine a-undant mercy, for the sake of thy Son Je-us Christ, my alone Saviour and Redee-er.

Evening Prayer.

I.

Almighty and Everlasting God, and in Jesus Christ our most Merciful and Gracious Father, I thy sinful and unworthy creature, do here most humbly present my self before thee; to confess my sins, and to beg thy pardon, to acknowledge thy mercies and to bewail my abuses of them.

I confess, O Lord, I am defiled in my very nature, having a backwardness to all Good, and a great readiness and inclination to all Evil. But I have defiled my self yet much worse

by my own actual Sins and wicked Custo
Thou hast given me a Law which is holy, ju
and good; but I have broken this Law fr
day to day, and also slighted and abused t
riches of thy Grace discover'd in the Gospel, a
not suffered thy goodness to lead me to Repe
tance.

II.

And now, O Lord, what can I expe
having done these things, but to be u
terly abhorred and forsaken by thee? th
is indeed the due reward of my Sins. B
O thou merciful preserver of men, who freel
pardonest all that truly repent, who give
Repentance to all that ask, and invitest all t
ask by promising to give! O give me, I be-
seech thee, a deep and hearty Repentance;
sincere contrition; a true sorrow for and a per-
fect hatred of all my Sins, with a firm resolu-
tion to forsake them. And then according t
thy goodness let thine Anger and thy Wrath b
turned away from me; Look upon me in th
Son my blessed Saviour, who came into the world
to save sinners; and for the merits of his suf-
ferings pardon all my sins; my sins of weak-
ness and surprise, of wilfulness and deliberation,
particularly those of this day; forgive my known,
and cleanse me from my secret sins.

III.

And because I am not sufficient of my self to
avoid any evil, or perform any good, be thou gra-
ciously present with me to preserve me from the
em

e and assist me in the other: enable me by y holy Spirit, to overcome every corrupt af- ction and sinful inclination, to mortifie every ile lust and irregular passion, and to bring both ny Soul and Body under the government of Rea- on and Religion. Endue me, good Lord, with spirit of true and fervent Devotion to thee ny Creator and Redeemer, with an upright ust and charitable heart to all my neighbours, nd with a temperate contented and humble nind in every condition and state of life unto which thou shalt please to call me: that so I nay follow the example, and come to the tem- per of my blessed Lord and Master, and to such a divine and heavenly spirit and disposition, as may fit me to dwell with him for ever.

IV.

And I desire to return my thankful acknow- ledgments for all thy mercies both Spiritual and Temporal. I bless thee for my Creation, for my continual Preservation, that of this day in particular, and all the blessings of this Life: But above all for thine inestimable love in the Redemption of the world by our Lord Jesus Christ. I thank thee according to my poor abi- lity, from the very bottom of my heart, for his manifestation in our flesh; for the charitable testimonies he gave of his love to mankind in the course of his life; for that astonishing grace in submitting himself to die for us; for his glo- rious Resurrection and Ascension to Heaven; for his Intercession for us at thy right hand; and for

for his ſending to us the holy Spirit, to enlig
ten our minds with the knowledge of thy wil
and to ſhed abroad thy love in our hearts.
thank thee, O Lord, that thou haſt pardon
ſo many offences, and ſo graciouſly importun
me to return to my duty, and afforded ſo lon
time and ſpace of Repentance. I thank thee f
all the helps and aſſiſtances of thy holy Spirit
which thou haſt already favoured me with
that thou haſt ſo frequently made good motion
to my ſoul, inſpired me with holy thought
and devout affections, and inclined my will ma
ny times and ways to the choice of that which i
good. I bleſs and praiſe thee for all the mean
of Grace, and for the hopes of Glory; and I be
ſeech thee to give me that due ſence of all thy
mercies, that my heart may be unfeignedly
thankful, and that I may ſhew forth thy praiſe
not only with my lips but in my life and con
verſation, by giving up my ſelf to thy ſervice, and
by walking before thee in holineſs and righte
ouſneſs all the days of my life.

V.

Take me into thy care and protection this night, keep me by thy Grace from all works of Darkneſs, and defend me by thy Power from all dangers; give me a quiet and comfortable repoſe, and when I awake in the morning, help me to employ all my renewed ſtrength to thy honour and glory, through Jeſus Chriſt, in whoſe bleſſed Name and words I commend my ſelf and all thy people to thy infinite mercies, ſaying Our Father, *&c.*

Ejac-

Ejaculations at going to bed.

AND now composing my Body to sleep, O Lord, keep my heart waking, that it may contemplate upon thy holy Commandments.

2. Protect and defend me, O Lord, by thy heavenly Grace, from all dangers this night, and all the days of my life in the hour of Death, and in the day of Judgment, good Lord deliver me.

Sunday morning's Meditations.

I.

COme let us lay aside the Cares of this World, and take into our minds the Joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

II.

Retiring from the many distractions of this life, and closely recollecting all the forces of our Soul, so to pursue in earnest that one necessary Work, the securing to our selves the Kingdom of Heaven.

III.

Miserable are they, O Lord, who study all things else, and never seek to tast thy sweetness: miserable, though their skill can number the Stars, and trace out the way

for his ſending to us the holy Spirit, to enlig
ten our minds with the knowledge of thy wil
and to ſhed abroad thy love in our hearts.
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of Grace, and for the hopes of Glory; and I be
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thankful, and that I may ſhew forth thy praiſe
not only with my lips but in my life and con
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Ejaculations at going to bed.

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Sundry morning's Meditations.

I.

COme let us lay aside the Cares of this World, and take into our minds the Joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

II.

Retiring from the many distractions of this life, and closely recollecting all the forces of our Soul, so to pursue in earnest that one necessary Work, the securing to our selves the Kingdom of Heaven.

III.

Miserable are they, O Lord, who study all things else, and never seek to taste thy sweetness: miserable, though their skill can number the Stars, and trace out the

way

ways of the Planets: To know thee, Lord, is to be truly wise, and to contemplate thee, the highest Learning.

IV.

Send forth thy light, O thou Morning star, and lead us to thy holy hill: Send forth thy Truth, O increated Wisdom, and bring us to thy blessed Tabernacle.

A Prayer for Sunday morning.

O Eternal and most Glorious God, I humbly beseech thee to prepare my soul to worship thee this day acceptably with reverence and godly fear, fill me with that Faith that works by love, purifie my heart from all vain, or worldly, or sinful thoughts, fix my affections on things above, give me grace to receive thy word, which I shall hear this day, into an honest and good heart, and to bring forth fruit with patience. Pardon all my sins, and let not them hinder the ascending of my Prayers and Praises unto thee, or the descending of thy mercies and graces upon me. Let my private Devotions so fit and prepare me for thy publick Worship, that all thine Ordinances may be profitable to me, that by thy Grace derived from them, my whole life may be acceptable to thee in and through my blessed Lord and Saviour. Amen.

A

A Prayer for Sunday noon.

O Thou God of infinite Compaſſions, I Bleſs and Praiſe thy Name, for this ppy liberty which thou vouchſafeſt me of ma- ng my addreſſes to thee in thine houſe of rayer. O let me never want, or neglect the ight of the Goſpel: pardon and relieve as ell my blindneſs as my backwardneſs hitherto, hich hath rendered me unprofitable under it, nd make me ſo duly ſenſible of my abuſe or iſimprovement of the tenders of thy Grace nd Mercy, that I may henceforth obey all thy oly motions, till my experience of thy Love ll me with joy unſpeakable and full of Glory. Amen.

A Prayer for Sunday night.

I Praiſe thee O God, I thank thee for all the means of thy Grace and the hopes of by Glory. And it is a new favour that I ay thus praiſe and bleſs thee both in the ſſemblies of thy People and in my own Re- irements; O give me an heart to delight in t, and in all other duties of a Chriſtian Life. That obeying thy holy Goſpel in all things, nd being never weary of well doing, I ay find thy unwearied goodneſs extending it elf to immortal life and bliſs through Chriſt

Jeſus.

Jesus. Grant O blessed Jesus, that t holy laws may be more deeply engraven my heart: and that every truth I have lear this day, may be so faithfully preserved a kept in mind; as to become the rule of m life, or the ground of my hope, and a pow erful motive to universal obedience to th end of my days. O that the remainder o my days may be the better for this day; an the holy rest we observe here on Earth may b a beginning of that eternal rest which we wa for at thy second coming! Amen. Come Lor Jesus.

Meditations for Munday.

I.

HAppy are they, O glorious Lord, who every where adore thy Majesty; and live on Earth, as in the sight of the King o Heaven, and every moment have God i their thoughts.

II.

The unlimited eye of the great Almighty looks down to this lower World and beholds all the ways of the children of Men If we go out, he marks our Steps; And when we retire, our closet excludes not him.

III.

While we are alone, he minds our contrivings, and the ends we aim at in all our Studies; when we converse with others,

he

observes our deportment, and the good
e do them or our selves.

IV.

All the day long he considereth how we
end our time; and our darkest Night
nceals not our Works from him: If we
ceive our neighbour, he spies the fraud,
d hears the least whisper of a slandering
ongue.

A Prayer for Munday morning.

ALmighty God, who of thy goodness hast preserved me from the perils of this night, and safely brought me to the beginning this day, preserve me in the same, I most humbly beseech thee, from all sin and danger, possess my mind with a continual sence of thy presence, and so direct, sanctifie and govern both my Soul and Body in the ways of thy Laws and in the works of thy Commandments, that through thy most gracious Protection I may be preserved from all evil both this day and for ever through Jesus Christ *our Lord.* Amen.

A Prayer for Munday noon.

O Holy Lord, who requirest Truth in the inward parts, keep me from relapsing into those sins I have repented of, and from continuing in sin without Repentance; O suf-

fer me not to speak peace to my self when th
is no peace, but grant I may always judg
my self as thou judgest of me, that I may
ver be at peace with my self, till I am at
fect peace with thee, and by purity of heart
qualified to see thee in thy Kingdom, thro
Jesus Christ. Amen.

A Prayer for Munday night.

O *Most Glorious God, who dwellest*
that Light unto which no mortal
can approach, by whose Providence both
day and the night were created and gov
ned, and who hast made the out-going of
morning and evening to praise thee, lo
down in mercy upon me thine unwor
Creature here prostrate before thee, pa
don all my sins, and let the Light of
Countenance so shine upon me, that neith
the prince of Darkness may have any pow
over me, nor the works of Darkness over
whelm me: but that by thy mighty prote
ction I may be defended both in Body an
Soul from all the perils and dangers
this night, and for evermore, through Je
sus Christ my Saviour and Redeemer
Amen.

Medi

Meditations for Tuesday.

O Lord, how secure and quiet they live for whom thy Grace continually preserves and protects! The day goes smoothly over their Heads, and silent as the shadow of a Dial; the Spirits of their Fancy are calm and even, and ebb and flow in obedience to Reason; all their delight is to think on Heaven, and reckon o'er the joys they shall one day possess.

II.

Till some unruly passion press to come in, and by its fawning outside gain admittance, it promises at first all joy and happiness, but soon discovers its pernicious intent; soon it grows bold to undermine their repose, and open a Door to all their enemies.

III.

So, at a little Breach in the Walls of a City a whole Army pours in their numerous body, enslaving all that submit to their violence, and destroying all that make head to resist: And such, alas, is their confusion, when once they have yielded to the first assault of any passion; immediately a throng of tumultuous spirits croud into their heads, and utterly consume the little remainder of their Peace.

A

A Prayer for Tuesday morning

O Lord, *I see and bewail the Corru*
of my own Nature, my Aversio
good, and Inclination to all evil: O do
mortifie my Lusts, and quicken those Seeds
virtue which thy holy Spirit hath plante
me. Create in me a thankful heart, m
me truly sensible of my obligations to thee,
let me express my thankfulness to thee, by
entire obedience to all thy holy Laws; enable
to resign my self up wholly to thy disposal,
to serve thee with all the powers of my B
and Soul, which is my reasonable Servi
and which do thou accept for the sake of Je
my Saviour. Amen.

A Prayer for Tuesday noon.

O *Almighty* Lord, *and everlasting*
vouchsafe we beseech thee, to
rect sanctifie and govern both our he
and bodies in the ways of thy Laws, *and*
the works of thy Commandments, that thro
thy most mighty protection both here and
ver, we may be preserved in body and
through our Lord and Saviour Jesus Chr
Amen.

A Prayer for Tuesday night.

MOst mighty God, I beseech thee give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling. Grant me a moderate and refreshing sleep, such as may fit me for the duties of the day following: Make me always mindful of my latter end, that when I die, I may die unto the Lord, and my soul may rest in hope. Amen.

Meditations for Wednesday.

I.

O The distraction of a life led by humour, and the miserable thraldom of being subject to our passions! How often do they engage us to contend with others, and imbitter all our days with strife and envy! How often do they quarrel even among themselves, and raise a war in our own bosoms!

II.

If they by chance agree in one desire, they many times vex us by their being disappointed; if they perhaps sometimes succeed, they seldom produce the expected content: if they delight our corrupted taste, and we greedily swallow their unwholsom sweetness,

III.

III.

Then 'tis, alas, they most of all undo
by feeding the humour of our fatal disea
Vain at the best, and short, are the enjo
ments of this World; which after a li
flattery, betray us into ruine. Save us,
Lord, or else we perish; awake, and wi
thy speedy Mercy rescue thy Servants; se
down thy powerful Grace to fortifie us
gainst all the furious Assaults of Passi
and Temptation; Let Reason and Fait
and thy Love be more and more enforc
and strengthened in us.

A Prayer for Wednesday morning

*ALmighty God, who alone canst ord
the unruly wills and affections of sin
ful men; Grant that I may love the thi
which thou commandest, and desire th
which thou dost promise; that so among th
sundry and manifold changes of the world
my heart may surely there be fixed, where tr
joys are to be found through* Jesus Christ ou
Lord. Amen.

A Prayer for Wednesday noon.

*DEliver me, O Lord, from the occasion
of sin, succeed my watchfulness an
lead me not into temptation, perfect the wor
thou hast begun, and cherish the good pur-*

pose

thou hast wrought in me, that they become rooted habits of Virtue; and e, O Lord, I pray thee, even my pas- servants to thy Grace, change my rude er into a severity against my self, and udent Zeal against the sins of others: vert my fear into a timerousness to offend, an awful reverence of thy sacred Name. en.

Prayer for Wednesday night.

Most gracious God, I bless and praise thy Name for all thy mercies which continually heapest upon me, particularly those which I have this day received from Pardon I beseech thee, all the sins and igences of which I have been at any time y, and let them not hinder that continu- of thy mercy and favour towards me, which all the comforts of my life depend: mmend my self to thy gracious protection, dance and blessing this night and ever, be- bing thee to save and defend me sleeping waking: That resting in the peace, ng in thy fear, and dying in the favour, ay be raised by thy power unto everla- g life, through Jesus Christ *my Saviour.* en.

Medi-

Meditations for Thurſday.

I.

DEliver us, O Lord, from asking thee what we cannot receive w out danger to our ſelves, and from rec ing what we cannot uſe without offend others, and ruining our own Souls.

II.

Deliver us from preſuming ſo on bounty, that we omit to perform our o duty: Still to our Devotions let us jo our beſt endeavours, and make our Ea comply with thy Heaven.

III.

If we deſire of thee to relieve our nec ties, let us faithfully begin to labour w our hands, and not expect a bleſſing f the Clouds, on the idle folies of an u ſciplin'd life; but heartily deſire that ſucceeding day may learn to grow wiſe, correct its faults by experience of the pa

A Prayer for Thurſday morning

O Holy Jeſus, *thou art the Sun of R teouſneſs*, by whoſe Riſing upon Earth *the People that walked in Darkneſs ſeen a great Light, and upon them that in the Land of the ſhadow of Death hath Light ſhined*; Lord *grant that in thy Lig*

see Light: Let the light of thy Grace
re mine eyes to behold the illustrious
ndor of thy Glory; Let me have no longer
ship with the unfruitful works of Dark-
but rather reprove them, by walking as
ild of the Light and of the day. Let
Light of thy truth direct me to, and the
t of thy Grace support and keep me in the
o Light and Life everlasting. Amen.

Prayer for Thursday noon.

Most blessed God, as thou hast pre-
served me hitherto this day, so bless
I beseech thee, the remaining part of it:
endeavouring sincerely in all my designs,
s, desires and actions to approve my self
ee, as thy good and faithful servant, I
with a good conscience present my self be-
thee in the conclusion of it: And with
greater confidence of thy gracious accep-
renew my praises, and commend my self
y blessing, and hope for thy continued pro-
on, through Christ Jesus; to whom be
y for ever. Amen.

A Prayer for Thursday night.

Almighty God, and most Merciful Fa-
ther, to whose power and goodness I
my Being, and all the Blessings that I
; accept, I beseech thee, my Thanks and

Praise for all the mercies thou hast thi
vouchsafed to me; Pardon all my sins w
make me unworthy of thy mercies, and t
me so to use the Blessings thou givest me h
that I may at last be fit for those which ar
thy right hand for evermore. Amen.

Meditations for Friday.

O Thou our gracious and indulgent
ther, who freely pardonest all
truly repent, who givest repentance to
that ask, and invitest all to ask by pro
sing to give; make us seriously search
our own Breasts, and heartily lament
many fallings.

II.

Make us search diligently for our bo
sins, and strive to cast them out by Pr
and Fasting. All we can offer thy offen
Majesty to pacifie the Justice of thy ver
is only an humble Eye bath'd in tears,
a penitent Heart broke with contrition.

III.

Only a firm Resolve to change our li
And even all this we must beg of t
Preserve us, O Lord, by thy powe
Grace, that no temptation surprise
overcome us: Reclaim our wandering
cies, and guide and fix them to attend
service.

A Prayer for Friday morning.

Most blessed God, I adore and humbly worship thee, I acknowledge my
endance on thee, in thee I live and move,
to thy Bounty I owe all the good things
enjoy. I thank thee for preserving me
night, and for raising me up to the light
another day; keep me in the same from
sin and danger, and so direct me in thy
s, that thy Word being my Rule, thy
ce my guide and assistance, thy Goodness
pattern and example, thy Joys may be
everlasting recompence and reward,
ugh the Merits of Jesus Christ my Sa-
ur. Amen.

A Prayer for Friday noon.

Eternal God, the giver of all good
things, give unto thy servant so ser-
ly to desire, rightly to understand, and
fainly to persevere in the practice of all
Evangelical Precepts; that no Tempta-
of this World, nor all the Powers of
l may be able to withdraw my heart
thee, or my actions from the Rule of
hteousness; but let thy Testimonies be
both my Counsel and my Comfort in
Pilgrimage upon Earth; that in the

end I may safely arrive at thy Kingdom of Heaven, to ascribe for ever

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for Friday night.

I *Praise and Adore thee, O Lord of Heaven and Earth, that by thy merciful Providence I have been preserved this day, and am here prostrate again before thee not only in health and safety of Body, in integrity of Heart, I hope, and with sincere purposes to continue always thy faithful servant.*

Pardon, O Merciful Father, whatsoever I have done or omitted this day, contrary to my resolutions and obligations; and grant that the sense of my past miscarriages may render me more careful and vigilant for the time to come. Let thy blessed Spirit be always present with my mind; to recollect my Dispositions, and awake my considerations, to warn me of my dangers, that I may not be surprised by any temptation to sin, but continue stedfast in my duty; and make it my constant care to approve my self to thee in my doing, that so living in thy fear, I may live in thy favour, rest in thy peace, and reign with thee in thy glory, through the Merits of Jesus Christ thy Son our Saviour. Amen.

Meditations for Saturday.

I.

Teach me, O Lord, that safe and easie Method of censuring my self, be acquitted by thee; every night let sit as an impartial Judge, and call be- e me all my days; let me severally ex- in every thought and word, and strictly rch every deed and omission.

II.

Imploring for the time past, the Mercy Heaven, and for the time to come, the ne unbounded mercy. If I perhaps find ne little thing well done, when weigh'd th the allowance indulged our frailty, me return all the glory to my God, and g his Grace to continue and improve it.

III.

His is the Hand that sows the Seed; his the Blessing that gives the Increase; us let me once a day, at least, look home, d seriously enquire into the state of my ul: whatever my weakness or malice ay have done, let me now undo with a arty contrition.

IV.

Let not the Sun go down upon my Wrath, nor on any other unrepented sin: ill let me write at the foot of my ac- unt, reconcil'd to my God, and in cha-

rity with all the World; then go to b
with a quiet Conscience, and fall asleep
peace and hope.

Prayers for Saturday morning.

O *Thou ever blessed Majesty, who fil*
Heaven and Earth with thy prese
and art always listening to the supplicat
of a World of Creatures that hang upon th
open I beseech thee thine ears of mercy to
thy unworthy Creature, and accept my pr
and thanksgivings for all thy mercies b
Spiritual and Temporal which thou continu
heapest upon me. I praise thee, I bless th
I give thanks to thee for thy Son Jesus Chr
manifested in the flesh to destroy the works
the Devil. I thank thee for all that he h
done and suffered, and is still doing at
right hand in order to our Salvation; I pra
thee for protecting me this last night from
perils ghostly and bodily, and for raising me
to see the light of another day; wherein th
mightest justly have suffered me to sleep in de
by reason of those manifold and heinous s
wherewith I have from time to time offend
thy divine Majesty.

II.

I have sinned! and what shall I say u
thee, O thou preserver of men? I have l
undone those things which I ought to have do
and I have done those things which I ou

o have done, and there is no health in
But thou, O Lord, have mercy upon me
miserable offender! O thou, who desi-
not the death of a sinner, but rather that
ould turn from his wickedness and live,
mercy upon me, spare me, and restore
who do here in all humility confess my
s, and do desire to be penitent for them.

III.

Have regard to thy Blessed Son, who is our
ocate with thee, O Father, and the pro-
tion for all our sins; for whose sake mer-
lly grant unto me true repentance, and thy
Spirit, which may teach and enable me to
se thee hereafter in all things, to deny all
dliness and worldly lusts, and to live god-
righteously, and soberly in this present world.
me all the day long in thy fear, and un-
thy gracious protection; and grant that this
I fall into no sin, nor run into any kind of
ger; but that all my doings being ordered
thy governance, I may keep a conscience void
ffence towards thee, and toward all men: that
at last I may come to thine eternal joy,
ugh Jesus Christ our Lord. In whose name
commend my self and all mankind to thine
nite mercy, praying as he hath taught me,
Our Father. &c.

Prayers for Saturday noon.

O God who knowest the frailties and infirmities of my Nature, and in the m of how many dangers I live, being continu subject to the deceits of the World, the Fl and the Devil; vouchsafe me the assistanc thy All-powerful Grace, and enable me to sist and overcome all temptations to sin, f the snares of the World, the corruptions of Nature, the arts and designs of the De from the mischief of evil Counsel, the in ction of bad Example, a great Danger, an invincible Temptation, Good Lord de ver me.

II.

Let every mercy have its due effect u me, every opportunity of repentance make better, and if a temptation prove too hard me, let me not sleep with an unrepented in my bosom; but give me a penitent He a watchful and upright Conscience; let Goodness and Beneficence be my Pattern; make me useful in the station thou hast pla me in: give me an Heart, and give me W dom and Ability to do good; and let suit temper and disposition of soul, as delight the good of others, recommend me to that Ch rity that is pleased with sacrifices of well ing.

III.

good God! to whom every thing is possible, sanctifie my corrupt Nature, and let thy gracious aids supply all my defects, and so help my infirmities, that I may live in thy love and favour, die in thy favour, and be prepared for that great account I am to give, and be received with thy faithful servants to the joy of thy rest. Amen.

Prayer for Saturday night.

Most Glorious God, the fountain of all Goodness, and all Grace, from whom Angels and Men, and all Creatures, have received all the good that is in them, or they have and all they can do is intirely due to thee; I acknowledg the infinite obligations thou hast laid upon me to love and serve thee, but with shame and sorrow must confess, that I (have not loved nor served thee as I ought; nay, I have dishonoured thee and offended thee as I ought not, done what thou hast forbidden, and not doing what thou hast commanded. In my thoughts, in my words, in my actions, by all the senses of my body, and all the powers of my soul, I have broken thy righteous Laws, infinite many, numberless transgressions; and to make all out of measure sinful, I have gone on in a daily course of repeating these provocations against thee, notwithstanding all thy

calls to, and my own purposes and vow
mendment; yea, this very day I have n
sed to add new sins to all my former guil

II.

And now, O Lord, what shall I d
whither shall I fly? how can I hope fo
cy, that have deserved the rigours of th
stice! But since it is thy will that I
repent and live, look down, O Lord, in
cy upon me, who am unfit and unwor
look up unto thee, and give me that
sorrow which worketh repentance; forgi
put away all my sins and offences. R
me, O merciful Father, and be reconcil
to me in the merits and merits of thy
Son: For his sake restore me again
grace and favour, and the light of thy
rnance, and establish me with thy free
rit.

III.

And let (I beseech thee) that good
help my infirmities, and teach me s
unto thee, so to labour and strive my
and so to labour and run, that I may
det it never leave me nor forsake me,
withdrawn from me, but be a living
of all virtue in my Soul, and bring fo
fruits of universal Holiness in my life
versation. Let my mind be ever
with a powerful sense of thee, an ard
to thee, and an holy care to please a
thee in all things. Let the very same

and Spirit be in me, which was in Christ Jesus our Lord; *the Spirit of Wisdom and Understanding and the fear of thee; the Spirit of meekness, humility, purity and charity, that I may do thy will with such chearfulness, zeal, constancy, patience and perseverance as he did.*

IV.

And that my Ingratitude for thy former Blessings may not make me unworthy and incapable of the future; I desire humbly to offer up this my Evening Sacrifice of Praise and Thanksgiving, for all thy goodness and loving-kindness multiplied and continued upon me and upon all mankind: That thou hast been pleased to create us men after thine own Image, the most excellent of all the visible works of thy hands; and when by our own sin and fall we had made our selves worse than the vilest of all thy Creatures; thou were yet pleased to find out a means of redemption and reconciliation, by the death and satisfaction of thine own only Son. And hast further vouchsafed in some measure to shed abroad in our hearts the good gifts and graces of thy Holy Spirit; to excite, enable, and encourage us in the performance of our duty here, and to seal to us the good hope of eternal Happiness with thee hereafter. For these and all and every of thy Blessings appertaining both to this life and that which is to come, which are infinite for number, and for worth unvaluable, and

every

every way unspeakable, and which thy Pro-
vidence incessantly heaps upon all Mankind
and particularly upon me thy most undeserving
servant. I thankfully return my Heart and
Soul in a most grateful acknowledgment of
thy infinite Bounty, and my own unworthiness
with the tribute of all possible love, honour
and praise; beseeching thee, to the vast heap
of all thy unspeakable Blessings, to add yet the
one more, even an Heart to improve them to
thy Glory and my own Salvation. In these ho-
ly thoughts and desires I recommend my self
to thy gracious protection this Night; O let
me find them so fresh and lively in my soul
when I awake in the Morning, as to dispose
and fit me for the duties of thy worship and
service: and the same mercies which I beg
for my self I desire for the rest of Mankind that
they know thee, and acknowledge thee, and be
guided unto, and walk in the way that leads
to everlasting life, through Christ Jesus our
blessed Saviour. In whose powerful name
and comprehensive words, I continue to
pray as he hath taught me, saying,

Our Father, &c.

Prayer to be used by a little Child.

O Lord, my Saviour and merciful Redeemer, who hast, in thy holy Word, commanded that little Children should come unto thee, and took them up in thine Arms, laid thy Hands upon, and blessed them; I humbly pray thee look graciously upon me, who am one of thy Children, made after thine own Image, and devoted to thy Service. Have compassion on the weakness of my tender years, and keep me from all Evil and Danger both in Body and Soul; make me always mindful of my Creator in the days of my Youth, and of that Baptismal Vow that was made in my Name, that I should forsake the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh: *Make me dutiful to my Parents*, obeying to my Relations, obedient to my Governours and Instructors, and courteous and amiable to all, that as I grow in years, I may grow in grace and wisdom, and be in favour both with God and Man. Guide and sanctifie me by thy Holy Spirit, that the longer I live, the better I may be, to the comfort of my Parents, the Honour and Glory of thee my God, and my own Happiness both here and hereafter; and this I beg, for the sake of Jesus Christ. Amen.

Our Father, &c.

every way unspeakable, and which thy Pro-
vidence incessantly heaps upon all Mankind
and particularly upon me thy most unworthy
servant. I thankfully return my Heart and
Soul in a most grateful acknowledgment
thy infinite Bounty, and my own unworthine
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and praise; beseeching thee, to the vast he
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one more, even an Heart to improve them
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Our Father, &c.

A Grace before Meat.

BLeſs, O Lord, unto us, the uſe of t
thy Creatures; make us to rec
them ſoberly and thankfully, and in
ſtrength of them to ſerve thee faithfu
through *Jeſus Chriſt. Amen.*

Grace after Meat.

O God, who haſt created us by
Power, preſerved us by thy Pro
dence, Redeemed us by thy Blood, an
this time fed us with thy good creatu
thy holy name be bleſſed and praiſed n
and for evermore *Amen.*

A ſerious Preparation to the H Sacrament.

2 *Chron.* 34. 18, 19,

GOod Lord, pardon every one th
prepareth his Heart to ſeek Go
the Lord God of his Fathers, though
be not cleanſed according to the purifi
tion of the Sanctuary.

Preparation to Examination.

I.

Lord, I do not presume to come to
that great Feast of thy Body and
, upon the least opinion of my own
hineſs; for when I reflect on my ſin-
life, I am even afraid to come, leſt I
d eat and drink my own damnation.

II.

e when I consider thy Infinite Mer-
nato mankind, and thy own Words,
g all Men without exception; and
ying that thy Crucified Body is not
Food to nouriſh, but Phyſick to cure;
leave, that am but duſt and aſhes,
me to thy holy Table, and with my
Faith to feed upon ſome crums of the
of life.

III.

confeſs, O Lord, I have no Wed-
Garments upon me, but I come to
them at thy Croſs, from thy bitter
ows to derive into my Soul a god-
orrow, working Repentance to Sal-
on.

IV.

om thy broken Body, a broken Heart,
thy warm Blood flowing from thy
nded Side, Heat, Zeal and Fervency;

that

that I may admire, love, and serve t
my God, as I ought to do.

V.

I come, O dear Jesus, to fetch Hum
Patience, Temperance, Sobriety and
rity, and whatever else thou seest ne
for me: Bury all my sins in thy grave;
stony heart, my natural corruptions
vile affections.

VI.

I come, O Lord, to fetch a new
from thy holy and blessed Resurrec
to which end, bless, O Lord, I be
thee, this my examination, which by
divine assistance I am now to make b
thee.

VII.

Thou knowest, O Lord, what a
this examiner flesh and blood will be
itself, unless thou guide and direct
thy Holy Spirit: strengthen therefor
weak Memory, that I may call to
and heartily bewail all the evil
have done, and the good ones I hav
mitted.

VIII.

Make my Conscience freely to
to judge, and condemn my self, that
not judged of thee; and whatsoever
I commit in my examination, Lord pa
in that heap of sin which I bring unto
Cross to be forgiven, I beseech thee.

Prayer before Examination.

Most great and glorious God, the
Searcher of hearts and tryer of the
s, who art every where present, and from
n no darkness can hide us; Thou com-
ſt my Path and my lying down, and
acquainted with all my ways; there
t a word in my Tongue, nor a thought
y heart, but thou, O God, knoweſt
ltogether. Thou knoweſt that my
t is deceitful above all things and
erately wicked, *ſo that I cannot without*
ſiſtance find it out, nor underſtand the
of my ways. Help me therefore, O my
help me, I beſeech thee, to know my
nd the true frame and temper of my ſoul;
thou me wherein I have offended thee in
ght, Word, or Deed; *give me a true*
a penitent ſight and ſenſe of all my
let not my ignorance blind me, nor my
t Heart deceive me, nor the common
ce of the World delude me into a falſe
n of my ſelf, but enable me, I humbly
ch thee, to find out all my ſins, together
all the aggravations of my guilt; *make*
uly vile in mine own eyes, and heartily
for all my miſdoings; *enable me to*
and forſake every evil way, and to turn
thee, by an unfeigned Repentance, and a
e and hearty Obedience to all thy holy

Laws,

Laws, that I may have my fruit unto H
ness, and the end everlasting life, thr
Jesus Christ my only Lord and Savi
Amen.

Heads of Examination.

O My Soul, now in the presence of
Almighty, use thy utmost dilig
to search and examin thine own Conscie
How thou hast managed thy whole
which God gave thee to imploy in
Service.

I.

Hast thou endeavour'd faithfully to
according to thy Baptismal Vow.
thou renounced the Devil and all
Works, the Pomps and Vanities of
wicked World, with all covetous d
of the same, and all the sinful Lus
the Flesh; so as not to follow, nor b
by them.

II.

Hast thou believed all the Article
the Christian Faith.

III.

Hast thou kept God's Holy Will
Commandments, and walked in the
all the days of thy life.

particularly as to thy duty towards God

aſt thou believed in him, who is Truth
f, and feared in all things to offend
Divine Majeſty.
aſt thou loved him (who is perfect
and Goodneſs,) above all things,
all thy Heart, and Mind, and Soul
Strength.
aſt thou worſhipped him acceptably,
e hath required, in Spirit and in
h.
aſt thou given thanks unto him for his
fold Mercies and Benefits, and impro-
hem to his Glory.
aſt thou put thy whole truſt and con-
ce at all times in him, and called up-
m by Prayer and Supplication in all
vants and neceſſities.
aſt thou honoured his Holy Name
his Word, and whatever hath any re-
n unto him; and haſt thou ſerved
truly, not only upon the Days which
t apart for his ſolemn Worſhip, but
e days of thy life.

s to thy duty towards thy Neighbour.

aſt thou loved thy Neighbour as thy
and done unto all and every Man as
wouldſt they ſhould do unto thee,

in

in the like ſtate and condition of L

Haſt thou (as a dutiful Child) lo honoured, and ſuccour'd upon occaſi ſo far as thou were able, thy Natural rents, Father and Mother.

Haſt thou (as a Good and Loyal S ject) honoured and obeyed the King Civil Father of his Dominions] and all are put in Authority under him.

Haſt thou reſpectively ſubmitted th to all thy Governours, Teachers, Spi Paſtors and Maſters, and order'd thy l owly and reverently towards all th ters.

Haſt thou hurt or injur'd any bod word or deed, or been true and juſt thy Dealings.

Doſt thou bear any Malice, Hatr Revenge, in thy Heart, which is as ther in the ſight of God.

Haſt thou kept thy Hands from pl and ſtealing, pilfering or purloin which uſually lead on to greater wi neſs.

Haſt thou refrained thy Tongue, unruly Member, from evil ſpeaking, and ſlandering, which are vices ſo mon in the World.

Haſt thou fallen among vicious Co ny, which, O too often, engages into and did the danger increaſe thy care, the ſin of others breed vertue in thee

Hast thou spied any good example, ch thy gracious God presents to excite ; and didst thou immediatly enter- the motion, and resolve in thy heart ctually to follow it.

As to thy duty towards thy Self.

Hast thou preserved thy Body in Tem- nce, Soberness and Chastity, undefi- with fleshly Lusts ; such as Gluttony Drunkenness, Fornication and Adul-

Hast thou not sometimes coveted or de- other men's Goods ; Or hath not the tness of another molested thy Peace, his prosperous condition made thee ne.

Hast thou *laboured truly* (with content- and diligence) *to get thy own living ; to do thy duty in that state of life, unto which it hath pleased God to call thee.*

Hast thou tempted any other to sin, by nivance, or encouragement, or com- nd, or persuasion, and so increased thy n guilt by furthering the Damnation thy Brother.

A Prayer after Examination.

I.

O *Thou most dreadful Majesty of H*
ven and Earth, who perfectly ha
all Iniquity, and will not be reconc
to any impenitent Sinner, how shal
miserable polluted Wretch dare to look
unto Thee, or take thy holy Name into
defiled mouth.

II.

I confess O Lord, I am a most
vain and abominable Sinner, and de
together deserve thy Wrath and Indi
tion. How many and foul are the
which thou hast now enabled me to
cover in my self, Sins against thee
Gracious God, against my Neighb
and my Self, the least of which is en
to condemn me to endless Misery!
whither then could not such a multi
of foul Transgressions flie me, if
Mercies were not infinite, and thy
tience truly wonderful! Yet alas!
few are these in comparison of those w
I cannot call to mind, but are never the
naked and open to thy All-seeing
My Sins, O God, are many and g
most of them often repeated, and be
customary and habitual: Yea, O L

b Shame and Sorrow I confess, I
e slighted and neglected the means of
ce, and by that very Patience and
bearance which should have led me
Repentance, I have encouraged my
to sin more freely: Nay, after the
solemn Vows and Engagements, I
treacherously revolted from thee, and
t nought all thy Goodness to me: Yea,
stupid insensibleness of my own heart,
now when I remember these things,
gs new accusations against me; for
el not that deep Humiliation, that
ing Grief, that Hatred and Indig-
on against my Sins, and my self for
shing of them, that I ought to have:
ber do I find in my Heart, that
nt Love of thee, that true Zeal
hy Honour, that hungering desire
Righteousness and Holiness that
d be in me.

III.

nd now, O my God, what can I say
my self after all this! I have no-
g to plead in my own excuse, I have
ing to fly unto, but that Mercy which
ve so long abused; my Conscience
mns me, my Sins cry aloud against
so that unless thou wilt be pleased
sten to the interceeding Blood of thy
and to consult thine own Bowels

and

and Compassions, and from thence to fet
Arguments of Mercy; I am undone f
ever by my own foolish Choice. Wher
fore for Jesus Christ his sake, have m
cy upon me, heal my Soul for I ha
sinned against thee, be merciful to
Sin, for it is great. Thou hast promis
to receive returning Sinners, to blot
their Iniquities, and to heal their Ba
slidings. I desire, O Lord, to return
thee, I hate and renounce all my Si
and do here abhor my self in Dust
Ashes before thee; O hide not thy f
away from me, but humble my S
yet more for my Unworthiness; bre
my Heart into true Contrition, that
may be an acceptable Sacrifice unto th

IV.

Cleanse me and purifie my Soul in
Blood of Jesus, that Fountain whi
thou hast opened for Sin and for U
cleanness; deliver me from the power
Sin, and slavery of my Lusts. O let
Holy Spirit take possession of my S
and so Rule and Reign in me, that I
no more be governed by my own corr
Will, nor deceived by my own false Hea
nor be overcome by my own unbrid
Passions; work in me a perfect hat
of all that thou hatest, and a true l
of all that thou lovest; strengthen

y thy Grace to resist and overcome all emptations, and to persevere and grow n Faith and Love, and all Goodness, to eny all Ungodliness and Worldly Lusts, nd to live righteously, soberly, and godly this present World; *patiently and comrtably* looking for that blessed Hope, nd the glorious appearing of the great od and our Saviour Jesus Christ, who ve himself for us, that he might redeem from all Iniquity, and purifie unto himlf a peculiar people zealous of good works. *his blessed Name and most prevailing ords, I here recommend unto thee all e desires and needs of my Soul and of y whole Church.*

Our Father, &c.

Meditations on the Holy Sacrament.

I.

COme unto me, all ye that are weary and heavy laden, and I will give you t: Take my yoke upon you, and learn me, for I am meek and lowly in heart, d ye shall find rest unto your Souls: For y yoke is easie, and my burthen is light.

II.

Does my Saviour invite me, and shall go? Shall a sinner dare to sit down at Table? Does he invite, and shall I go? Shall a Wretch presume to re-

fuse his Call? Rise then, my Soul, and t
thy swiftest wings, and fly to the pres
of this great Mystery.

III.

A Feast of holy Bread and holy Win
representation of thy most Sacred Body
Blood, where thy All-glorious Self is f
ly given to the meanest Guest; a Feas
Peace and Love, and incomparable Sw
ness, to which thine own blest Mouth
kindly calls us:

IV.

Come to me, ye that labour for h
ness, and are oppress'd under the we
of your sins; ye that hunger after Her
and thirst to drink of the Fountain of
come to me, and I will refresh you
the Wine of Gladness and the Bre
Life.

V.

Come, ye that are weak, that ye
be strong; and ye that are strong, le
become weak: come, ye that have lei
and here entertain your time; com
that are busie, and here learn to san
your Imployment; come all, and g
freely of this celestial Manna, and fill
souls with the food of Angels.

VI.

But stay, am I dress like a friend o
Bridegroom's, that I safely may com
this Marriage-supper? have I confi

how chaſt theſe eyes ſhould be, which go to behold the God of Purity? have I conſidered how clean that mouth ſhould be, which preſumes to eat the bread of Heaven? but moſt of all, how All-celeſtial that Soul ſhould be, which aſpires to an union with the Body of Chriſt?

VII.

Look, my Heart, look well into thy ſelf, and *ſtrictly* ſearch every corner of thy breaſt: Alas, how poor, and dull, and empty are we; how infinitely unworthy ſo divine a Sacrament! yet are we called by him that can command, by him that ſees and pities our miſeries; he bids us come, he ſurely will receive us, and with his bounteous fulneſs ſupply our defects.

VIII.

Go then, my ſoul, to that ſacred Table, and take thy part of that delicious Banquet; go all inflam'd with love and joy, and hope, and quench thy holy thirſt with that Spring of Bliſs. When thou haſt taſted his everlaſting ſweetneſs, and feeleſt his heavenly Streams flow gently on thee, open thy happy breaſt, and ſuck thoſe Waters in, and let them freely run over all thy Powers.

IX.

Let them ſoak deep to the root of thy heart, and turn thy barren heath into a fruitful land, fruitful in holy thoughts and

pious words, fruitful in good, and just and charitable deeds; fruitful to thy self in thine own improvement, fruitful to others in thy good examples. Praise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy life from destruction, and feedeth thee with the bread of Heaven.

Ejaculations at the Lord's Table.

1. I Will praise thee, O God, with my whole heart, and worship toward thy holy Temple.

2. I have waited long to seek the Lord: my Soul doth wait, for in his Word do I trust.

3. With the Lord there is Mercy, and plenteous Redemption, and he will redeem me from all iniquities.

4. God is gentle, just and merciful, and will incline his ear, when I call upon him.

5. I will now pay my vows unto the Lord, even in the presence of all his People.

6. I will go unto the Altar of my God, and offer up to him the sacrifice of an humble heart.

7. So shall I be satisfied with the loving kindness of the Lord, and his praise shall be ever in my mouth.

Prayer

Prayers before receiving the Holy Sacrament.

LET the words of my Mouth, and the meditations of my Heart, be acceptable in thy ſight, O Lord, my Strength and my Redeemer.

I.

Moſt gracious God, who of thy great goodneſs, haſt ordained this holy Sacrament for a continual Remembrance of that ever prevailing Sacrifice, which thou in thy infinite Wiſdom and Love haſt appointed, and accepted upon the Croſs, for us miſerable ſinners; make us truly ſenſible of all our ſins againſt thee, and of the great love of thy Son in ſuffering for us; and accept us in him to the Praiſe and Glory of thy Grace.

II.

O thou that lookeſt down from Heaven, that faſhioneſt the hearts of men, and conſidereſt all their works, enlighten, enliven, and convince us; affect, aſſiſt, and proſper us; own, accept, and bleſs us; call in and reſtrain the looſeneſs and wandrings of our thoughts? Fix, unite, and fill our hearts with an awe, a dread, and reverence of thee, with thoughts, and apprehenſions, affections and meditations ſuitable, to the work we are now to engage in, that we may attend upon thee without diſtraction, and improve this opportu-

nity ſincerely, and uprightly, with our whole Soul, and heart and ſtrength; to thy Glory and our great advantage here, and in the day when thou ſhalt judge the ſecrets of mens hearts by Jeſus Chriſt. Amen.

I.

O eternal God, thou haſt promiſed that at what time ſoever a ſinner doth repent him of his ſins from the bottom of his heart, thou wilt put away all his iniquities out of thy remembrance; beſprinkle my polluted but penitent ſoul, in the blood of thy dear Son Jeſus Chriſt; O let the blood of his wounds and the water of his ſide waſh me clean, that with a pure and clean ſoul I may eat and feaſt on the heavenly Banquet, the ſpotleſs Lamb which was ſlain from the beginning of the World.

II.

Extinguiſh, O Lord, all the fires of Hell, my Luſt, Pride, Envy, Malice and all Uncharitableneſs: Create in me, O God, a great longing after the Bread of Heaven, and a thirſt after the Fountain of Salvation; that as the Hart panteth after the water-brooks, ſo let my Soul long now after thee, my Saviour and Redeemer. Amen.

Medi-

Meditations at the Lord's Table, ſeeing the Table ſpread, and the Elements ſet thereon.

THou, O my God, haſt prepared a Table for me; whoſoever eateth hereof, ſhall never hunger, or drinketh, ſhall never thirſt.

Lord, grant that I may ſo eat the Fleſh of thy dear Son Jeſus Chriſt, and drink his Blood, that my ſinful Body may be made clean by his Body, and my ſoul waſhed through his moſt precious Blood; and that I may evermore dwell in him, and he in me.

If time permit this may be added.

Alas, How poor, dull and empty am I! O Lord, how infinitely unworthy ſo Divine a Sacrament! In my beſt attire, O Lord, I am ſo ragged, that I am even aſhamed to ſee my ſelf: Well may I then with ſhame and bluſhing come into the preſence of holy Angels, and much rather be abaſht to appear before the purer Eyes of thy infinite Glory. What is man, O Lord, that thou art thus mindful of him! What am I, the unworthieſt of men, that thou ſhouldſt invite me! O this kindneſs

is too much for man to receive, 'tis infi
nitely more than the meaneſt Creature c
deſerve; but 'tis a kindneſs ſuitable to
God to beſtow, whoſe goodneſs like hi
ſelf is Infinite. It is in obedience, Gre
Lord, to thy Command, that I now pr
ſent my ſelf before thee, and in a due a
knowledgment of thy Faithfulneſs, I co
to partake of thy Bleſſings.

*When thou heareſt the Miniſter ſay, Draw n
with Faith, and take this holy Sacrame
then lift up thy heart to God, and ſay.*

O Lord, I am not worthy, by reaſon
my manifold ſins, to appear before thee
but ſeeing it hath pleaſed thee in mercy
call me, behold, in humility and obedien
I come.

*When we hear the Miniſter read the Words
Chriſt's Inſtitution, and ſee him order t
Bread and the Wine, ſay,*

O Almighty God, who out of thy gre
love to us, didſt ſend thine only begot
ten Son into the World to redeem ſinner
of whom I am chief, grant that I m
receive him with a thankful and ſincer
heart.

To which this may be added.

O my dear Lord Jeſus, thou heavenly Phyſician of all humane nature, thou great and glorious and eternal King, remember I beſeech thee all the bitter Pains thou didſt endure in all thy ſacred Members, when thou wert lifted upon the Croſs for me. And let not my Soul be loſt which coſt thee ſo dear. Make me feelingly and thankfully to remember how all thy precious Body was rent and torn, thy ſacred Limbs tortur'd and rackt, thy Head pierced, thy Bones diſjoynted, and all thy Body broken for me. Let me never forget this Love of thine, or ever offend thee more.

When we ſee the Bread broken, and the Wine poured out.

1. I believe; Lord, help my unbelief.
2. My Saviour was broken for my ſins upon the Croſs, and ſuffered an accurſed Death.
3. By his Merits I wholly truſt I ſhall eſcape the curſe of that death which is due for my ſins.
4. O wretched creature that I am, that I by my ſins ſhould thus wound the World's Redeemer!

If there be time this may be added.

I believe, O Eternal Son of God, that tho
didst take our Nature into a Personal Un
on with thy self, that thy Soul was ma
an Offering for Sin, and that Offering w
accepted of the Father; thy Sacrifice ma
a full Propitiation, and therefore we a
permitted to eat of it: And seeing the Bo
dy and Blood of my Crucified Saviour,
cannot question the love of the Fath
to mankind, God the Father, it appear
did so love the World, that he gave h
only begotten Son to die for them. Go
the Son, I see, is willing that many shou
be partakers in the Merits of his Death,
he has Instituted this Blessed Sacrament, an
invites all men to it. With Angels the
and Archangels, and all the Glorious Ho
of Heaven, I praise, and admire the Lo
of God the Father, God the Son, and Go
the Holy Ghost: I praise and adore th
ever blessed Trinity, for the Redemptio
of the World by our Lord Jesus Christ.
And I come O Blessed Saviour, now, t
take and eat thy Body which was broke
for me; I come joyfully to drink of th
Cup which is the New Testament in th
Blood, which Blood thou hast shed for th
remission of the sins of many, and invite
all believing Souls to partake of.

O

O Merciful Jesu! create in me a mighty nger after this Bread of Life, this Bread hich came down from Heaven, and let is Immortal Food instil into my weak and nguishing Soul, new supplies of Grace, w Life, new Love, new Vigour, and new esolutions, that I may never more faint, droop, or tire in my duty.

When the Minister is receiving in both kinds himself.

O Lord, I am not worthy that thou houldest come under my roof; but seeing is thy good pleasure to vouchsafe me is favour, cleanse me, I beseech thee, om all my sins, that I may entertain thee a pure and sanctified heart unto my life's nd.

And this as time shall permit.

Pardon me, O Blessed Jesus, and every ne here present that prepareth his heart o seek thee, though we be not cleansed ccording to the Purification of the Sanctuary: Let Inward and Spiritual Grace ccompany the outward and visible Signs, hat the Holy Elements may be Bread of Life, and Wine of Consolation to all our ouls; and by the strength and comfort we receive at this Heavenly Feast, let us

be

be more enabled to run the ways of t
Commandments, O let us find that th
haſt wrought all our works in us and
us; and then not unto us, but unto t
Name ſhall be the Glory.

Ejaculations before the Bread.

1. MAke haſte, O my fainting Soul
Behold, thy gracious Maſter
dealing his Bread to thoſe that hunger a
Righteouſneſs; and if thy deſires be
great as thy neceſſities, they will make t
run to partake of his Bounty; be not d
couraged with thy unworthineſs, for
gives to all men liberally, and upbraids
man, Lord give me evermore of th
bread, that my Soul may be nouriſhed
eternal life.

2. My Saviour with all the benefits
his bitter Death and Paſſion, doth no
come to ſanctifie and comfort my ſin
Soul; in full aſſurance whereof, I am no
to receive theſe Signs and Seals at the ha
of his Miniſter.

O Compaſſionate Jeſu, who wert co
tent to be bruiſed and broken to ſatis
my offended God; be pleaſed to give t
Self and the merits of this thy Paſſion un
me; Oh ſtrengthen my hand by a live
Faith, and open my mouth by fervent d
ſires, So ſhall I *take and eat this*, whi
th

hou haſt prepared for me; and I beſeech hee make it unto me, thy holy Body and Blood, and let it cleanſe my Soul and make me thine for ever.

As the receiving the Bread, ſay after the Miniſter.

The Body of our Lord Jeſus Chriſt which was given for me, preſerve my body and ſoul unto everlaſting life. I take and eat this in remembrance that Chriſt died for me, and will feed on him in my heart by Faith and Thankſgiving.

Let thy crucified body deliver me from this body of ſin and death.

After the Bread.

O Bleſſed Jeſus, I do heartily believe that thou waſt crucified upon the Croſs, and that for me, as well as for any other: And as I now have received this Bread broken, whereby my body ſhall be nouriſhed; ſo I believe that I alſo have received in a ſpiritual manner thy body crucified, with all the benefits thereof, the full pardon of all my ſins and tranſgreſſions, and the ſtrengthening and refreſhing of my ſinful Soul. *Amen.*

Eja-

Ejaculations before the Cup.

1. O What Preparation doth my gracious Master make for me, wh thinks it not enough to give me his bles Body, but is pleased also to pour out h most precious Blood, that I may drin thereof! Behold Lord, I thirst, and th Wine of joy makes me more impatient t taste of this Cup of Salvation and Thank giving. Thou that hast prepared it fo me, make it thy holy Blood, and then i shall cleanse my Soul, and make me thi for ever.

2. O Lord, thou tookest in thy han the cup of trembling, thou drankest ou the very dregs thereof, and thy precio Blood was poured out like water for m sake.

3. Sweet Jesus, sustain me by thi Bread, refresh me with this Wine, reco ver me with this Potion, cleanse me by thi Effusion; that I may now at this presen receive joyfully, return thankfully, liv righteously and die happily.

4. And Lord grant that I may receive a this thy holy Table with that reverenc here, that I may be a partaker of thy Hea venly Table hereafter.

t the receiving of the Cup, ſay after the Miniſter.

The Blood of our Lord Jeſus Chriſt, hich was ſhed for me, preſerve my Body d Soul unto everlaſting life: I drink this remembrance that Chriſt's Blood was ed for me, and am thankful. O let it rge my conſcience from dead Works, to ve the Living God.

Ejaculations after the Cup.

I Have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous Judgents.

2. To thee therefore, O thou bleſs'd ountain of eternal ſweetneſs, do I addreſs y joyful Soul, to love and honour thee to y life's end.

3. Lord Jeſus accept of me, and ſo powfully and graciouſly aſſiſt me, that I may vingly behold thee in thy holy Ordlances.

4. That I may clearly ſee, and joyfully onfeſs what great things thou haſt done r my poor Soul.

5. O let this my humiliation before thee, e a pleaſing ſacrifice unto thee for his alone ke, whoſe precious life thy rich mercy ath ſacrificed to thy juſtice for me.

6. Lord

6. Lord hear me, and have mercy
me, for his alone sake whom thou hast fr
ly given unto me; that I may truly
faithfully love thee, devoutly serve th
earnestly embrace thee, and eternally
joy thee.

O Sovreign Lord and blessed Savi
Jesus, who by the sole motive of thy m
cy, didst humble thy Soul to De
for our Redemption, and ascend to
Father for the full accomplishment of
Peace; graciously apply to our Souls
infinite merits of thy sacred Passion;
with thy precious Blood cleanse us fr
all our Sins; nail them to thy Cross, b
them in thy Wounds, bury them in
Grave, that they may die in us, and
live in thee, the life of Grace here, and
life of Glory hereafter, where with
Father and the holy Ghost, thou livest
reignest in the Unity of the Glorious T
nity, ever blessed World without e
Amen.

A Thanksgiving after the receiv of the Sacrament.

I.

O Thou Fountain of Goodness, I
truly believe, that thy blood
shed out of thy Body, as verily as I h
received the Wine apart from the Bre

that for the remiſſion of my Sins, as
l as any others.

II.

And I do alſo believe, that with this
ad and Wine, I have recieved thy pre-
us Body and Blood, whereby my Soul
urified, and my Sins fully waſhed away;
that according to thy promiſe, I ſhall
er hunger nor thirſt any more, becauſe
h this Bread and Wine I have received
Fleſh, which is Meat indeed, and thy
od, which is Drink indeed; with which
umbly pray thee to cheriſh and nouriſh
poor Soul, and to increaſe in me a hear-
love and affection to theſe my fellow-
mbers, who have at this time partici-
ted with me.

III.

And O thou who art Alpha and Ome-
, in whom there is no ſhadow of change;
ork in us all, I beſeech thee, ſuch a ſta-
lity of mind, that we may no more ſtart
de like a broken bow, but that having
r hearts whole with thee, we may con
nue ſtedfaſt in thy Covenant to our lives
d, and that nothing may be able to ſe-
rate us from thy love; which I humbly
ſeech thee to grant, for thy Mercies ſake.
men.

IV.

I Bleſs and Praiſe thy holy Name, O
ord, for that thou in mercy vouchſafeſt

to

to accept me at this thy Table, among t
reſt of thy elect and choſen People, and t
thou haſt ſo graciouſly fed my languiſhi
Soul with the moſt precious Body a
Blood of Chriſt.

V.

I confeſs, O Lord, I am not wort
of the leaſt of all thy Favours; but feel
it is thy will and good pleaſure to ha
mercy upon me, give me grace, I m
humbly beſeech thee, to walk worthy
this thy Mercy in holineſs and newneſs
life: to the Glory of thy holy Name, a
the ſalvation of my poor ſinful Soul.

VI.

And, O Lord, I beſeech thee, hold t
ſame temper over me, that ſo living h
a while in thy fear, and departing hence
thy Faith, I may be received into thy f
vour; grant this O gracious God, for t
Name ſake, for thy Glory's ſake, and for t
Mercy's ſake in Chriſt Jeſus, my only M
diator and Advocate, who died upon t
Croſs for my ſins, and roſe again for m
Juſtification. *Amen.*

*Then joyn with the Congregation in Prayer a
Thankſgiving, praiſing God for his goodne
and ſo depart lovingly together with chee
hearts, concluding with this bleſſing, ſay
it after the Miniſter.*

The peace of God which paſſeth all u
de

nding, keep our Hearts and Minds in
owledg and love of God, and of his
eſus Chriſt our Lord; and the bleſſing
od Almighty, the Father, the Son,
he holy Ghoſt, be amongſt us and re-
with us always. *Amen.*

Going Home:

*hou art going Home, and ſeeſt any ob-
t of Charity, then call to mind ſome of
ſe Sentences.*

O do good, and to diſtribute, forget
not: For with ſuch Sacrifices God
ell pleaſed, *Heb.* 12. 16.

Whoſo hath this worlds good, and ſeeth
Brother have need, and ſhuteth up his
paſſion from him, how dwelleth the
e of God in him? *John* 3. 17.

ive Alms of thy Goods, and never
thy face from any poor man, and
the face of the Lord ſhall not be tur-
away from thee, *Job* 4. 7.

leſſed is the man that provideth for the
and needy, the Lord ſhall deliver him
he time of Trouble, *Pſal.* 41. 1.

He that hath pity upon the Poor, len-
unto the Lord; and that which he hath
n, will he pay him again, *Prov.* 28. 19.

Medi-

Meditations to be used at any ti

I.

O How secure and sweetly do t
sleep, who go to bed with a c
conscience, who after a day of faithful
dustry, in a course of just and pious liv

II.

Lay down their wearied heads in pe
and safely rest in the bosom of Provide
if they awake, their conscience com
them in the dark and bids them not fea
shadow of death.

III.

No, nor even death it self; but co
dently look up and long for the daw
that eternal day. This to our Souls sho
be our care, to note, censure and cor
our selves:

IV.

To strive for mastery over the pass
that molest us, and dismiss from
Thoughts what no way concerns us.

V.

Are not our occasions business eno
to fill as much time as this life deserv
Does not the other at least deserve e
minute of leisure we can spare from thi

VI.

Let not the worldly pursue their wic
liberties, and say and do as they think
wh

t's that to thee, my ſoul, who ſhalt anſwer for others, unleſs thou ſome make their faults thy own?

VII.

pity may grieve, and thy charity en-your; but if they will not hear, follow thy God, follow the way that leads truth; follow the truth that leads to .

VIII.

ollow the ſteps of thy beloved Jeſus, alone is the way, the truth, and the ; Follow his Holineſs in what he did; ow his Patience in what he ſuffered.

IX.

ollow him that calls thee with a thou-d promiſes; follow him that crowns with infinite rewards; follow thy hful Lord, O my ſoul, to the end, and u'rt ſure in the end to poſſeſs him for r.

Meditations upon DEATH.

I.

Hall we be murmuring ſtill? Our life is but a ſpan, and that expoſed to in-merable ſorrows. Does not the very rtneſs abate its miſeries? Do not thoſe ny miſeries commend its ſhortneſs?

II.

Should not we rather rejoyce at the ſight of

of death, that whene'er it comes, ſtill
us advantage? if in our age, 'tis a
of Repoſe, and ought to be welcom
ſo long a Voyage.

III.

If in our youth it prevents a th
Calamities, a thouſand Dangers of
our Souls; if by an ordinary Sickne
the courſe of Nature; if by an ou
Violence, 'tis always the will of Hea

IV.

What need we fear how many
there are? We are ſure there can
one for us: Dying is an act to be do
once; and once well done, we are
for ever.

V.

Lord we confeſs thy decrees are ju
our ſelves the cauſe of all our miſeri
ſacrifice our youth to ſport and folly,
our manly years to luſt and pride.

VI.

We ſpend our old age in Craft and
rice, and begin not to live till we ar
dy to die; then we bewail the ſhort
our time, when our ſelves have prod
thrown it all away.

VII.

We lead a looſe and negligent life,
then complain death takes us unaw
Our days are perhaps too few to grow
or ſatisfy the ambition of a haughty S

VIII.

But to be taught the love of God, the ek and humble life of Jesus, requires not much the number of years, as the faithl endeavours of a pious mind.

IX.

Could we bestow, on the improvement our Souls, the time we so vainly trifle way, our day would be short enough not seem tedious, and long enough to finish r appointed task,

X

And what, O Lord, is our business here, t to trim our Lamps, and wait thy coing? but to sow the immortal seed of ope, and expect hereafter to reap the crease?

XI.

No matter how late the fruit be gathed, if still it go on in growing better; o matter how soon it fall from the tree, not blown down before it be ripe.

XII.

O thou most just, but secret Providence, ho governest all things by the counsel of hy will, whose powerful hand can wound nd heal, lead down to the grave, and ring back again.

XIII.

Strike as thou pleasest our health, our ives, we cannot be safer than at thy disoosal: only these few requests we humbly

make

make, which, O may thy clemency vo
ſafe to hear.

XIV.

Cut us not off in the midſt of our fo
nor ſuffer us to expire with our ſins un
doned, but make us, Lord, firſt ready
thy ſelf, then take us to thy ſelf, in t
own fit time.

A Prayer at the hour of Deat

*IN the midſt of this life, we are in De
of whom may we ſeek for Succour b
thee, O Lord, who for our Sins art juſtly
pleaſed? yet, O Lord moſt holy, O God
mighty, O holy and merciful Saviour, rem
ber the work of thy hands, and the purcha
thy Blood; give not up this thy departing C
ture unto the bitter pains of eternal Dea
Lord, remember now thy great Mercy, and
bloody ſuffering, death and paſſion; let thy
wels melt in tender Compaſſion towards
perſon in his great Extremity: ſhut up
and open Heaven, that he may behold t
things which belong unto his Peace. O L
deſtroy not; O Lord, forſake not; O L
moſt holy, O God moſt mighty, O holy
merciful Saviour, thou moſt worthy Judge
ternal, ſuffer not this perſon, at his laſt h
for any pains of death to fall from thee. But
beſeech thee, conduct him through the Va
of the ſhadow of death, unto the land of Eve
laſti*

ing Life, through Jesus Christ our Lord.
Our Father, &c.

A HYMN.

I.

T IS not for us and our proud hearts,
O mighty Lord, to chuse our parts,
But act well what thou giv'st;
s not in our weak pow'r to make
e step o'th' way we undertake,
Unless thou us relievest.

II.

ut thou hast given, thou canst take,
d, when thou wilt, new gifts canst make;
All flows from thee alone:
en thou didst give it, it was thine;
en thou retook'st it, 'twas not mine;
Thy will in all be done.

III.

night perhaps too pleasant prove,
much attractive of my love;
So make me less love thee.
e things there are, thy Scriptures say,
Reason proves, that Heaven and they
Do seldom well agree.

IV.

d, let me then sit calmly down,
rest contented with my own;
That is, what thou allow'st.

Keep thou my mind serene and free,
Often to think on Heav'n and thee,
And what thou there bestow'st,

V.

There let me have my portion, Lord,
There all my losses be restor'd,
No matter what falls here.
Is't not enough that we shall sing,
And love for ever our blest King,
Whose goodness brought us there?

VI.

Great God, as thou art one, may we
With one another all agree,
And in thy praise conspire:
May Men and Angels joyn and sing
Eternal Hymns to thee their King,
And make up all one Quire.

A HYMN.

I.

MY God, to thee our selves we owe,
And to thy bounty all we have;
Behold, to thee our praises bow,
And humbly thy acceptance crave.

II.

If we are happy in a Friend,
That very Friend 'tis thou bestow'st;
His power, his will to help our end,
Is just so much as thou allow'st.

If we enjoy a free Eſtate,
Our only Title is from thee;
Thou mad'ſt our Lot to bear that rate,
Which elſe an empty blank would be.

IV.

If we have health, that well-tun'd ground,
Which gives the muſick to the reſt,
It is by thee our Air is ſound,
Our Food ſecur'd, our Phyſick bleſt.

V.

If we have hope one day to view
The glories of thy bliſsful face,
Each drop of that refreſhing Dew
Muſt fall from Heav'n and thy free Grace.

VI.

Thus then to thee our Praiſes bow,
And humbly thy acceptance crave,
Since 'tis to thee our ſelves we owe,
And to thy bounty all we have.

VII.

Glory to thee, great God, alone,
Three Perſons in one Deity;
As it hath been in ages gone,
May now, and ſtill for ever be.

A New-Years-Gift.

PART II.

MEDITATION I.

Of Repentance and Amendment of Life.

Lam. 3. 40. *Let us search and try our ways, and turn again unto the Lord.*

I.

WE are now so much nearer our Grave; and all the World is grown older by a year; the Portion of the wicked is so much less, and the time of punishment is nearer approach'd. The sufferings of the patient are so much diminish'd, and their hopes of delivery so much increast.

II.

They who ſpent this year in ſin and folly, ſee all their thoughts now vaniſht like a dream. They ſee all's paſt but a fear of revenge, and the beſt that can follow it is a bitter Repentance; but ſuch as have wiſely beſtowed their time, and made another new ſtep towards Heaven, they ſee their Joys come to meet them in the way, and ſtill grow bigger as they come, till by a holy death they joyn in one, and dwell together for eternal Ages.

III.

O thou bleſſed Author of all our Hopes, and perfect ſatisfier of all our Wiſhes! Do thou inſtruct us in this great and wiſe truth, and let every day renew it in our minds, that the things of this world are of little import, ſince its Joys and Griefs laſt but for a time; but the future State moſt infinitely concerns us, where life and death endure for ever.

IV.

We are nearer indeed the end of our life; but what are we nearer the end for which we live? What have we done, my Soul, this day, that has given glory to God, and advanced us towards our future Bleſſedneſs? Have we increaſt our eſteem of Heaven, and ſetled its love more ſtrongly in our Hearts? Have we avoided any known temptation, or faithfully reſiſted, when we could not avoid? Have we interrupted our

cuſtomary

ſtomary faults, and check't the vices we e moſt inclined to? Or have we embra-d the opportunities of good, which the ercy of Providence has offer'd to our nds? Have we induſtriouſly contrived ccaſions, to improve, as we are able, our lves and others?

V.

Alas! dread Lord, what do we ſee, when eriouſly we look into our guilty ſelves, when we reflect on our former Years, nay, ven the Follies but of this one day? ſo ma-y Hours miſpent in nothing, ſo many abu-ed in worſe than nothing!

VI.

Pardon, O meek Redeemer, what o. paſſions have done; and favourably ſupply what our weakneſs has omitted; make us hereafter more carefully watch, that our time unprofitably ſlide not away; make us ſelect every day ſome fit retreat, to ſtudy the knowledge of our ſelves and thee; our ſelves, to correct our many Infirmities; and thee, to adore thy infinite Perfe-ctions.

The Prayer.

O *Gracious Lord, whoſe Laws are but ne-ceſſary Rules of Soul-ſaving Love, and whoſe Commands are but efficacious Advices what our Nature requires to grow happy; quic-*

ken, we beseech thee, the slackness of our o dience to them, by often reflecting on thi generous Goodness; and grant, that the re observance paid by all other Creatures, to least will in serving us, may so reproach perverse resisting the guidance of thy Spirit, towards our own only good, which kindly calleſt thy service, that we may our selves confounded with shame at our rious Follies, and be henceforth apter to le by all the World about us, our Duty to th through our Lord Jesus Christ, thy Son a our Saviour. Amen.

MEDITATION II.

Of the Glories of Heaven.

Psal. 19. 1. *The Heavens declare the Glory God: and the Firmament sheweth his Handy-work.*

I.

LET them, O Lord, seek other Delights, who expect no Felicity from thee: Let them fill up their time with other Employments, who think thy Rewards not worth their Labour; as for me, my Souls chief content shall be to meditate on the Glories prepared for thy Ser-

vants

ants above; all the few Years we live ſhall pend themſelves to purchaſe that one E-rnal Day.

II.

That Day whoſe brightneſs knows no light, nor ever fears the leaſt Eclipſe; whoſe chearful Brow no Cloud o'er-caſts, or Storm moleſts the paſſage of its Rays, ut it ſtill ſhines on ſerene and clear; and lls with ſplendor that ſpacious Palace; needs not the fading luſtre of our Sun, or the borrowed ſilver of the Moon: he Sun that riſes there, is the Lamb; nd the Light that ſhines, the Glory of God.

III.

O how beauteous Truths are ſung of hee, thou City of the King of Heaven! hy Walls are raiſed of precious Stones, nd every Gate is one rich Pearl: thy Manſions are built of choiceſt Jewels, and he Pavement of thy Streets is tranſpa-ent Gold: Along in the midſt of thee uns a cryſtal River, perpetually flowing rom the Throne of God; there all along hoſe pleaſant Banks, does moſt deliciouſly row the Tree of Life, healing all Wounds with its balmy Leaves, and making Im-ortal all that but taſt its Fruits.

IV.

Thus is the Holy City built; thus is the ew *Jeruſalem* adorn'd. O bleſt and glo-

rious City! how free and happy are t
glad Inhabitants: Every Head wear
Royal Crown, and every Hand a P
of Victory. Every Eye over-flows wi
Joy, and every Tongue with Pſalms
Praiſe. Behold, O my Soul, the Inhe
rance that we ſeek; and where can
find more Riches to invite us? Beh
the Felicities to which we are calle
and where can we meet ſuch Pleaſures
entertain us?

V.

Away then all vain and worldly Deſire
be baniſht ever from moleſting my Pea
Deſcend thou bleſſed Heaven into
Heart, or rather take up my Heart to the
thy Joys indeed are too great to enter in
me: O God! I pray thee, who art t
Heaven I long for, take me hence to en
into them: When, O my God, ſhall
ſit at that fountain head, and drink
fill of thoſe living Streams? When ſhall
be inebriated with that torrent of pleaſur
which ſprings for ever from thy glorio
Throne? ——

A Prayer.

O *Moſt Glorious God, ſtrengthen*
Faith in the belief of the inviſi
things of another World, that it may enab
me to conquer this! imprint in my Soul ſuch
liv

lively Image of that future State, as may make me run with patience and chearfulneſs the race which is ſet before me! O let me not abuſe my portion in this world, let me not exchange the Crown and Glories of Eternity, for the pomps and vanities of this life; but let me, who have this hope, purifie my ſelf as thou art pure; and grant that by the aids of thy bleſſed Spirit, I may be ſtedfaſt, unmovable, always abounding in the work of the Lord, knowing that my labour ſhall not be in vain in the Lord, that by patient continuance in well-doing, I may ſeek for, and at laſt attain, Honour, and Glory, Immortality, and Eternal Life, through Jeſus Chriſt my Saviour. Amen.

MEDITATION III.

Of God's Providence.

1 Pet. 5. 7. *Caſt all your care upon God, for he careth for you.*

I.

MY God, in every thing I ſee thy Hand; in every paſſage thy gracious Providence. Thou wiſely governeſt us in all our ways, and preventeſt with thy Mercies all our wants. Thou calleſt us

up

up early in the morning, and giveſt light by the beams of the Sun; that may every one labour in his proper work and ſo fill up the little place appointed for us in this World: Doing that ſervice to thee, and that good to Mankind, which thou our great Lord and Maſter doeſt require.

II.

Thou provideſt alſo a reſt for our weary Evening, and favoureſt our ſleep with ſhady darkneſs, to refreſh our Bodies by the peace of Night, and ſave the waſte of our decaying Spirits. Again, thou awakeſt our drowſie Eyes, and bidſt us return to our daily task. Thus has thy Wiſdom mixt our Life, and beauteouſly interwoven it with Reſt and Work, whoſe mutual change ſweeten each other; and both prepare us for our greateſt Duty: That of finiſhing here the Work of our Salvation, to reſt hereafter in thy Holy Place.

III.

Lord, how thy Bounty gives us all things elſe, with a large and open Hand! Our Fields at once are covered with Corn, and our Trees bow under the weight of their Fruit. At once thou filleſt our Magazines with plenty, and ſendeſt us whole ſhowers of other Bleſſings. Only our time thou diſtilleſt by drops, and never giv'ſt us two moments at once, but takeſt away one when thou

hou lendeſt another, to teach us the price ſ ſo rich a Jewel.

IV.

That we may learn to value every hour, nd not childiſhly ſpend them on empty rifles; much leſs maliciouſly murther whole days, in purſuing a courſe of ſin and hame. Lord, as thou haſt thus taught our gnorance, ſo let thy Grace enable, our Weakneſs, wiſely to manage the time thou giv'ſt us, and ſtill preſs on to new degrees of Improvement; that with our few, but well-ſpent Years, we may purchaſe to our ſelves a bleſſed Eternity.

V.

O thou in whoſe indulgent Hands are both our Time and our Eternity! Whoſe Providence gives every Minute of our Life, and governs the fatal Period of our Death! O make us every Evening ſtill provide to paſs with comfort that important Hour: Make us ſtill balance our accounts for Heaven, and ſtrive to encreaſe our Treaſure with thee, that if we riſe no more to our acquaintance here, we may joyfully awake among thy bleſſed Angels, there to unite our Hymns with theirs, and ſing Hallelujahs for evermore.

The

The Prayer.

O *Eternal Lord God, who haſt created the world and all time, who* haſt made my days as it were a ſpan long, and mine Age even as nothing in reſpect of thee; Teach me ſo to number my days, that I may apply my heart to thy Heavenly wiſdom; *and ſo carefully imploy this ſhort time which thou haſt appointed me to ſpend here, in doing all thoſe good works which thou haſt prepared for me to walk in, and ſo to make up my accounts before that great day come, that whenſoever thou ſhalt call me hence, I may give ſuch an account of the Talent wherewith thou haſt intruſted me, that I may receive that joyful Sentence:* Well done, good and faithful Servant, enter thou into the joy of thy Lord, *Grant this, O Merciful Father, for the ſake of Jeſus Chriſt.* Amen.

MEDI

MEDITATION IV.

Of bearing of Affliction.

Psal. 119. 92. *Unless thy Law had been my delight, I should then have perished in mine affliction.*

I.

O My Soul, sit down in Peace, and rest secure under the Almighty's Protection: Let us not disturb the Order of those Mercies which our God has design'd us in his Eternal Counsels. Every Accident may be turned into Virtue; and every Vertue is a step towards our Glorious End. If our affairs succeeded, let us praise our great Benefactor, and think what he'll give us hereafter, who so favours us here. If they miscarry, let us yield to the Will of Heaven, and learn by our Crosses in this World, to love the other. Whatever happens, let this be our constant Rule, to provide for the Future Life, and be content with the present.

II.

Shall we not patiently accept a little evil from him that has given us so much good? Shall the being without some one thing we need

need not, more ſenſibly affect us, than th having all that we need? Ingrateſ wretches! The common Benefits that w all enjoy deſerve the Thankſgiving of whole Life; the Air we breath in, the brig Sun that ſhines on us; the Water and th bounteous Earth, that do ſo faithfully ſer us; the exerciſe of our Senſes, and the u of our Wits, if not in excellence, at lea to ſome degree: All theſe, O Lord, tho generally giveſt to the good and to the ba and for the leaſt of theſe, none can prai thee enough.

III.

What ſhall we ſay then? can we yet wit any Juſtice complain, becauſe ſome few perhaps, are more proſperous than we Should we not rather look down on th many below us, and be thankful to ſee ou ſelves more favour'd than they? Should w not reckon o'er the Miſeries of Mankin and bleſs our God, that hath ſo preſerve us? Had we ſome deſperate Canker bree ding on our face, or noiſom Leproſi ſpreading over our Skin, (theſe, we muſt a confeſs, are Incident to our Nature, an much more than theſe is due to our Sins.)

IV.

What would we then give to be as now we are? How gladly would we exchang them for a moderate Affliction; It is bu to interpret our worſt condition well, an we

shall find motives enough to excite our
titude to God: It is but interpreting
r best condition frowardly, and we shall
agine defects enow to make us think
r selves miserable. My Soul, do thou
ways adore the Wisdom of God, and
ve it to him, as he pleases to Rule his
n World: All his works shall certainly
aise him, and his Saints shall bless Him.
ould we but understand the secret Chara-
r of his divine Decrees, we should read
each Syllable a perfect Harmony.

V.

Teach, O Thou blest Enlightner of our
inds, teach us to expound thy actions al-
ays in a fair sense; always to believe
ey are well becoming thy infinite Per-
ctions, and therefore adorable. Suffer
not to follow our own fancy in do-
g this, least we create to our selves
voluntary misery. Still let us construe the
fflictions thou sendest us, as meant to cor-
ct, and not to destroy us; to prevent
me sin, or teach us the practice of some
rtue; and that when we shall need our
rosses no longer, thou wilt then take
em away. Mean while, O gracious Lord,
ake us wait thy time of deliverance with-
t prescribing limits to thee. Make us
joyce that our Lots are in thy hands; but
let thy mercy chuse favourably for us.
ispose as thou pleasest our Condtion here;

only

only our Portion hereafter, let it be w
thy Blessed.

The Prayer.

O *Most gracious God, and merciful F*
ther, I humbly adore thy Goodnes
Mercy, even whilst I suffer by thy justice;
thou dost not afflict willingly, nor gri
the Children of Men; *but designest*
punishments as a means to keep us from gre
evils: I heartily acknowledge, O Lord,
all I do or can suffer, is but the due rew
of my deeds, and therefore in my greatest a
ctions I must still say, Righteous art thou,
Lord, and upright are thy Judgments.
O Lord, I beseech thee in judgment remem
mercy, and though my sins have provoked
to strike, yet consider my weakness, and let
thy stripes be more heavy or more lasting,
thou seest profitable for my Soul. Give me, I
seech thee, a great reverence of thy Wisdom
Justice, an intire confidence in thy Goodnes
Charity, and a thankful remembrance of all
past mercies to me, and so patiently to end
what thou layest upon me at present, that it
bring forth in me the peaceable fruits of rig
teousness, that so these light afflictions, wh
are but for a moment, may work for me
far more exceeding and Eternal weight
Glory *through Jesus Christ my Saviour.* Am

MED

MEDITATION V.

Against Pride.

v. 11. 2. *When Pride cometh, then cometh shame; but with the lowly is wisdom.*

I.

Peak no more proudly, vain Duſt; nor provoke any longer the Living d. Seal up thy lips in humble ſilence, tremblingly remember his dreadful gments. Remember how *the Earth 'd* her mouth *and ſwallowed up alive many hundreds*! Remember how the ouds rain'd fire and brimſtone, and bu- whole Cities in their own aſhes! Re- mber how the General Deluge o'er- ead the world, and ſwept away almoſt mankind! Remember and ask the cauſe all this Ruin, and tell it aloud to the ld Offender:

II.

Tell him, 'twas Sin, and ſuch as his, t drew upon them ſuch ſwift Deſtructi- . Sin threw the Angels down from aven, and chain'd them up in eternal rkneſs; ſin baniſhed *Adam* out of Para- dice

dice, and turned that delicious Garde
to a Field of Weeds. O God, how ter
Is thy mighty Arm, when thou ſtrete
it forth to be avenged on thine Enemies
Sin, how fatal is thy deſperate Malice,
pulls on our heads the vengeance of Hea

III.

O my Soul, how dull and ſenſeleſs
we, to ſleep ſecure, as if all were ſa
Can we repeat thoſe amazing Truths,
not tremble at the Wrath of the Di
Juſtice? Can we conſider the deplor
end of Sinners, and ſtill go on in the wa
ſin; Even while we ſing Praiſes, O glor
Lord! It is our duty to rejoyce with tr
bling before thee. What ſhould corr
ted Nature then do, when it ſees it
ready to offend thee? What ſhould a gu
Conſcience do, when it ſees it ſelf u
the brink of ruine by offending thee?

IV.

Strike thou our hearts, O thou infi
Majeſty, with an awful reverence of
great Name. Correct our many levi
into a pious Sadneſs, and break our pr
hearts into an humble contrition. Sti
Lord, let a lively ſenſible Conſcience
aloud when we are tempted and ſay,
you commit this evil and ſin againſt G
dare you commit this evil and run u
the fire of divine Vengeance? Are you
afraid to provoke his Wrath, to plu

into everlasting Torments? By thy gments in the World, thou O Lord, ectest that the Inhabitants thereof uld learn Righteousness. Grant Lord, I may always do so, that so thy Judgts on others may prove Mercies to me.

The Prayer.

O Meek and lowly Jesus, who resistest the Proud, and giv'st Grace to the Humand hast placed Poverty of Spirit in the nt of thy Beatitudes, as the foundation and nd-work of thy holy Religion: Teach me, I ech thee, this excellent Grace of Humility, grant that I may hate and shun Pride as most dangerous and destructive Vice, which les every thing however otherwise commenle and excellent, and Naturally tends to Pit of Destruction.

II.

Give me O blessed God, such an awful dread by Glorious Majesty, as may destroy in me Pride *and* Self-Conceit, *and make me ar as base and vile in my* own eyes, *as my s have made me in* thine. *Make me so sible of the Corruptions of my Nature, my y heinous violations of my duty, my vile ratitude to thee, my greatest Benefactor, the great Imperfections of ev'n my best rvices, and that whatsoever I have done that raise-worthy, is owing to thy gracious Assistance,*

ſtance, that I may never arrogate to m
what ſhould be wholly thine.

III.

Let me never think of my ſelf more h
than I ought to think, but in lowli
mind eſteem others better than my ſel
deſpiſing my ſelf, I may be accepted by
and advanced to thoſe Honours with whic
wilt crown thy humble and deſpiſed Ser
for Jeſus his ſake, in the Kingdom of t
Glory, Amen.

MEDITATION VI.

Againſt Sloth.

Prov. 12. 24. *The hand of the diligent*
bear rule, but the ſlothful ſhall be
tribute.

I.

REtire, O my Soul, into thine
boſom, and ſearch what thou
at in all thy thoughts: Examine, w
do'ſt thou place thy chief Felicity?
whither tend thy ſtrongeſt deſires? G
the Great and Prudent of the World,
learn of them to chuſe thy Intereſts.
they not *there* increaſe their Eſtates,
they mean to ſpend moſt of their life?

y *there* project their Manſion-ſeat, in a untry through which they paſs as Tra-llers? No more, my Soul, ſhould we build r beſt hopes on the ſandy foundation of s periſhable Earth:

II.

Where, ſure we are, we cannot ſtay long, d are not ſure we ſhall ſtay a little. O ou eternal Being, who changeſt not, yet the cauſe and end of all our Changes! ho ſtill remaineſt the ſame rich fullneſs thy ſelf, and the ſame bright Glory to all y bleſſed; teach us, O Lord, to uſe this nſitory life as Pilgrims returning to their loved home, that we may take what our urney requires, and not think of ſetling a foreign Country, but wiſely forecaſt r Treaſures ſo, to be happy where we uſt always be, without any trouble or oleſtation.

III.

When thou haſt found thy happy end, d found it the only good that laſts for er, ſtudy, O my Soul, to know ſtill ore: and ſtill more value thoſe immortal ys. Strive for ſo glorious a Prize with whole force, and the utmoſt endea-urs of all thy faculties. Purchaſe at any e that bleſt Inheritance, and wiſely neg-t even all things elſe, all that would di-rt thee from thy holy courſe, or but ard the ſpeed of thy advance. For though

the

the leaſt in the Kingdom of Heaven be h
py enough, where every Veſſel is fille
the brim.

IV.

Yet to inlarge our Capacity to the l
higher degree, deſerves the buſieſt dilige
of our whole life. Shall the induſtri
Bee endure no reſt, but fly, and ſing,
labour all the day? Shall the unwearied A
be running up and down, to fetch and c
ry a few grains of Corn? And we,
whom all Nature ſo faithfully works
tires it ſelf in perpetual motion, for wh
the tender Providence of God comma
even his Angels to watch continually;
whom the holy Jeſus came down fr
Heaven, and ſpent a whole life in contin
labour:

V.

Shall we ſleep on in a drowſie ſloth,
not ſtir a finger to help our ſelves? Awa
my Soul, and chide thy ſluggiſh thoug
and let their ſtupid folly plainly know,
have a ſtore to provide, as well as A
and infinitely richer than their poor hoa
We have a work to do as well as Bees,
that which is infinitely ſweeter than
their Hony. What can ſo nobly enrich
Immortal Soul, as ſtill to be gathering
ſtock for Eternity? What can ſo high
delight one that every day improves, as d
ly to ſee the increaſe of his hopes?

VI.

O bleſſed hope! Be thou my chief de-
ht, and the only Treaſure I covet to lay
; be thou the quickning life of all my
tions, and ſweet allay of all my Suffe-
gs; ſo ſhall I ne'er refuſe the meaneſt
our, while I look to receive ſuch glori-
s Wages. So ſhall I ne'er repine at
y temporal Loſs, while I hope to
in ſuch eternal Rewards. Lord while
breathe, make us live to thee; and
hen we expire, depart in thy peace: That,
hether we live or die, we may be always
ine, and to live with thee, in life ever-
ting.

The Prayer.

O *Moſt bleſſed God, who in thy holy Goſ-
pel didſt Sentence the* ſlothful *and* un-
oficable Servant *to be caſt into outward
rkneſs: Grant that I may not ſtand here* all
e day Idle, *but may* give all diligence to
ake my Calling and Election ſure. *Make
in ſome meaſure uſeful to my ſelf and others,
h as to this Life and that which is to come.
y Soul is continually beſet with many and
gilant adverſaries; O let me not fold my hands
ſleep in the midſt of ſo great dangers,* but
tch and pray, that I enter not into tem-
ation, *and learn and labour to get my own
ing; and to do my duty in that ſtate of life,*

unto which it hath pleased thee to call [us] *through Jesus Christ our Lord.* Amen.

MEDITATION VII.

On the Vanities of the World.

Eccles. 1. 14. *I have seen all the works* [that] *are done under the Sun, and behold, all* [is] *vanity and vexation of Spirit.*

I.

TEll me, you eager lovers of [the] world, what 'tis you aim at in [all] your pretences; ye weary your bodi[es] with restless labour, and afflict yo[ur] minds with perpetual care; day and nigh[t] you are still perplext, still busily plotti[ng] to compass your own ends. Tell me wh[at] are those ends you so long have sought [for] and I will tell you what you soon wi[ll] find. While they are many, they but di[s]tract your thoughts, and often engag[e] them to quarrel among themselves. On[e] end, and one alone is the way to true an[d] lasting Peace; and on that one must a[ll] the rest depend.

II.

'Tis true, perhaps you will say, and by that rule we guide our lives; whate[ver]

we undertake our ultimate design is only to be happy. 'Tis to be happy that we strive to be great, and enrich our selves by defrauding others; 'tis to be happy that we run after pleasures and covet in every thing our own proud will. But you, alas! mistake your happiness, and foolishly seek it where 'tis not to be found. As silly children think to catch the Sun, when they see it setting at so near a distance, they travel on, and tire themselves in vain; for the thing they seek is in another world.

III.

Just so we foolish mortals judge, and are just so commonly deceived, when we think to meet with Heaven upon Earth. This world, alas! has now no Paradise; but all its fruits are weeds and thorns, all dangerously mixt with occasions of sin; all sprinkled over with the bitterness of Sorrow. What did we ever passionately love, but still in the end it made us repent? Nay, the best end was heartily to repent, and learn by our falling to tread more sure.

IV.

Pity us, O Lord, who live below in the dark, still wishing for rest, but finding none; scatter those mists of passion that blind our eyes, and shine upon us with thy beauteous light; convince us throughly there is a better World than this, a happier People than those we know: Let us

every day begin our Journey thither, a fit our ſelves for that bleſſed place.

V.

If thus our nature tend to happine there's ſure ſome happineſs to content o nature; ſure the All-wiſe Creator has pro vided means to ſatisfie the appetites whic himſelf has made. Doubt not, my Soul the bounty of thy Lord; but turn all th fear on thine own unworthineſs: Look u and ſee a rich delicious Land, that flow with ſweeter ſtreams than Milk and Hon look up and ſee a glorious City, incom parable braver than the ſplendid Court of Kings; behold the bleſſed Angel ſhining on their Thrones, and all the hea venly Saints triumphing with their Hymns Great is the clemency of our gracio Sovereign, to pardon the offences of re penting Sinners: Great is the bounty o our Glorious Lord to crown with Re wards his faithfull ſervants. Thouſand of Saints attend in his preſence, and Mil lions of Angels wait on his Throne, a beauteouſly rang'd in perfect order, all joy fully ſinging the praiſes of their Creator.

VI.

But look up yet higher, O my Soul and ſee the glorified Humanity of thy de Redeemer, that bleſſed Jeſus who dyed fo us on the Croſs, and now invites us to pa take of his Crown, ſee, and rejoyce in tho

eter

ternal Honours which Heaven and Earth nstly pay to their King; look up once nore, and if thou canst look infinitely igher, and humbly admire the unconceiable mystery, wonder now and adore the overaign Deity, essentially full of its own lest Light, full and overflowing into all is Creatures; which shine as little Beams erived from him.

VII.

When thou hast seen all this, my Soul, nd stay'd and dwelt a while among those leasing Wonders, turn down thine Eye owards this Earth again, and see the etty things that are wont to entertain our Minds: What is a name of Honour, or momentary pleasure, compared to the liss of an Eternal Paradise? What is a ag of Mony, or a fair Estate, if counterbalanc'd with the Treasures of Heaven? ow narrow there do our greatest Kingoms seem! How small a Circle the whole Globe of Earth! Cities and Towns like ittle Hills; and the busie World, as a warm of Ants, running up and down, nd justling one another; and making all his stir for a few Grains of Corn.

VIII.

O Heaven! let me again lift up mine yes to thee, and take a fuller View of hat glorious Prospect: There let me tand and fix my steddy sight, till I have look'd

look'd my self into this firm Judgment all that the most prosperous Fortune can here possess, or even the largest Fancy possibly imagine, all is an idle Dream to those real Joys, an absolute Nothing to that solid Felicity.

The Prayer.

THou knowest, O Lord, and I my self am sensible, that I live in a world that is full of vanity, and temptations, that my Nature is weak, and ready to yield to them; that my affections are apt to wander after vanity; and that sudden passions do sometimes transport me from my duty. I therefore humbly beseech thee, to give me such a strong and lively sense of thy All seeing eye and of the life to come, as may over-awe all sinful motions in me, and break the force of the strongest temptation that assaults me. Let me not chuse my portion in this life, let me not exchange the Crown and Glories of Eternity, for the Pomps and Vanities of this World. To this end send thy Holy Spirit into my Heart to teach me to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present evil World, and to have always in remembrance the great account which I am to give at the last day, before thy Tribunal. Lord, so fit me for the hour of Death that I need not fear the day of Judgment. Amen.

Medi-

MEDITATION VIII.

Of the Almighty's Protection.

Pſal. 91. 1. Whoſo dwelleth under the Defence of the moſt high, ſhall abide under the ſhadow of the Almighty.

I.

NOT unto us, O Lord, not unto us; but unto thine own bleſt Name give we all the Glory. When we have applyed our utmoſt Cares, and uſed all the diligence that lies in our power, what can we do, if we do not look up to thee, and ſecond our endeavours with Prayers for thy Bleſſings? When we have implored thy gracious mercy, what can we do but ſubmit our Hopes, and expect the event from thy free goodneſs?

II.

We know, and thou thy ſelf haſt taught us, unleſs thou defendeſt the City, the Guard watches but in vain; We know, and our experience tells us, unleſs thou reach forth thy hand, we are preſently in danger of ſinking; every moment of our day ſubſiſts by thee, and every ſtep we take moves by thy ſtrength. Even the Line we now repeat,

must beg its breath of thee, and ſtop thou denieſt it. If thou denieſt, who c compel thy Will, or call in queſtion t Decrees? Are we not all thy Creatures, gracious God, and as helpleſs Childre hanging at the Breaſt of thy Providence Are we not all as Clay in thine Hands, frame us into Veſſels of what uſe th pleaſeſt?

III.

Behold, we confeſs, O Lord, in th we live, in thee we move and have o being; all our ſufficiency proceeds fro thee; and our ſucceſs depends on thy fa vour. Others may tell us the way w ſhould go; but thou alone canſt enabl us to walk in it. Others may inſtruct u in the Paths of Vertue, but even they mu firſt be taught by thee: They muſt be mo ved by thee to act that Charity; and ſo a at laſt is reſolved into thee.

IV.

Should we preſume, O Lord, to divid thy Grace, and proudly challenge any ſhar to our ſelves, thy mighty Truths ſtands up againſt us, and our own infirmities ma plainly confute us. Shouldſt thou ſeverel examine our hearts, and ask who work all their Actions in them, ſure we muſt needs bow down our Heads, and from our low duſt, humbly ſay, Nothing are we, O Lord, but what thou haſt made us: Only

our

ur ſins are intirely our own; which, O may
y Grace extinguiſh for ever.

V.

O may all ſelf-preſumption die in us, and
ur whole confidence live only in thee:
ay even our Frailties make us more
rong; and our being nothing, teach us to
e humble: So ſhall thy Power, O God,
e magnified in our Weakneſs, and thy
ercy triumph in the Relief of our Miſe-
es. We receive all we have of thee, and
hy ſhould we boaſt as if we had it of our
lves? Thou art my Saviour, whom then
all I fear? Thou art my Protector and
efender, of whom then ſhall I be afraid?

VI.

Thus do we depend, O Lord, on thee,
nd happy are we in this dependance; did
e but know our own true Intereſt: We
nd our whole concerns are depoſited with
od; and where can we find a better hand
o enſure them? Is he not wiſe enough to
huſe ſafely for us, who diſpoſes all Nature
n ſuch admirable Order? Has he not pow-
r to go through with his Purpoſe, who
ommands the Wills of Men and Angels!
Vants he, perhaps, an Inclination to fa-
our us, who deſires our Felicity more than
e do our ſelves! He feeds the Fowls of the
ir, and cloths the Lilies of the Fields.
Vithout his Providence not a Sparrow falls
o the Ground; and ſhall we miſtruſt his

Care for his Children? Under his Gover
ment we have liv'd all this while, and
we now suspect he'll forsake us?

VII.

He has shewed his bounty in extraord
nary favours, and will he deny us his lef
Blessings? He has freely bestowed on us
dearest Son, how shall he not with him g
us all things else? All that are truly usef
to carry us on our way, and bring us
length to his eternal Rest: If our neces
ties be the effects of our Folly, we must n
presume he'll maintain us in our fo
Rather we should strive to moderate o
Appetites, and correct the Vices that ha
bred these miseries. But if our wants
innocent and pressing, he'll sooner do
Miracle than break his Word, his Wo
which he so often has solemnly engage
so often proved by a thousand Experime

VIII.

Ask but the former Ages, and they w
tell you the Wonders he wrought in t
favour of his faithful Servants. He mul
plied the Oil in the poor widow's Cru
and fed his Prophet by the Service of a R
ven: He dried the Sea into a Path for h
People, and melted the Rocks into strea
of water to quench their thirst: He ma
his Angels Stewards of their Provision, a
nourisht them in the Wilderness with t
Bread of Heaven. Still, O my God, t
eter

ernal Charity retains the same Affections
r those that relie on thee; still thy All-
eing Wisdom governs the World with
e same immense unalterable Goodness.
ay, surely now the Streams of thy Mercy
n more strong, and have wrought to them-
lves a larger Channel, since thou brought'st
own the Waters from above the Heavens,
nd open'd in thine own Body a Spring of
ife, a Spring of Joy and Bliss, to revive
ur Hearts, and overflow them with a tor-
ent of everlasting Pleasure.

The Prayer.

O Eternal God, we are not able of our selves to do any thing, without thy Almighty help. Let thy Providence watch over us, and guide us in all our ways, to thy Glory and our spiritual Benefit; and grant that we may not place our Joys and Hopes upon the things of this Life, which perish and cannot satisfie, but in thee, the Fountain of all true Felicities. Let thy mercy guide us in thy paths of Righteousness, and give us the fear of thy Name, and knit our Hearts unto thee, that neither Life nor Death, Principalities nor Powers, may ever be able to seperate us from thee. And O thou who art full of Compassion and Mercy, long-suffering, and plenteous in Goodness and Truth, be thou always our Protector and Defender, to keep us from all evil both ghostly and bodily; make

make us so run the ways of thy Commandments that by performing that blessed Race, we may arrive to that Heavenly Kingdom prepared for all them that love and fear thee, through Jesus Christ our Lord. Amen.

MEDITATION IX.

Love not the World.

1 John 2. 15. *Love not the world, neither the things that are in the world; if any man loves the world, the love of the Father is not in him.*

I.

WHY do we still pursue this World and so eagerly seek its fond Enjoyments? a World of Vanity and false Deceits, a World of Misery and sad Disasters, whose crosses are solid, and comforts empty, whose Sorrows are permanent, and Delights pass quickly away; a World where the Innocent are condemned with Shame, and the Guilty acquitted with great Applause: Where often the Wicked are advanced to Honour, and the Vertuous are oppresst by Disgrace; where Friends fall off, and Kindred forget, and every one minds his private Interest.

II.

II.

Yet are we taken with this crooked World, and blindly court its painted Face; we make ſome ſordid Paſſion Miſtreſs of our Heart, and neglect the pure and amiable Love of Jeſus, whoſe Goodneſs to us gives us all we have; whoſe Perfections in himſelf are more than we can conceive: Thou art, O Glorious Jeſus, the Beauty of Angels, and the everlaſting Joy of all thy Saints; thou art the Heaven of Heaven itſelf, and in thy ſight alone is the fulneſs of Bliſs. All this thou art, and infinitely more; and yet, alas, how few eſteem thee!

III.

The World, (we dearly know,) too often has deceived us, and our Raſhneſs takes no care not to be undone again. Thou never, O Jeſus, haſt fail'd our Hope, and our Dulneſs fears to relie on thee; the World diſtracts and embroils our Spirits, and wretched *we* delight in our Miſery: Thou always, O Jeſu, filleſt our Hearts with peace, and ſenſeleſs *we*, are weary of thy Happineſs: The World calls, and we faint in following it; Thou call'ſt, and we are ſtill relieved by thee; yet is our Nature ſo ingratefully perverſe, we run after that which tires, and abandon that which refreſhes. Sometimes our Lips ſpeak gloriouſly of thee, O thou living Fountain of Eternal Bliſs: Some happy times we reliſh

th

y

thy ſweetneſs, and decry aloud the Poiſ
of the World; but we are ſoon inticed
its gilded Cup, and eaſily forſake the W
ters of Life.

IV.

O bleſſed Jeſu, who took'ſt upon th
all our Frailties, to beſtow on us thine ow
perfections, teach us to prize the Joys
Heaven, and part with all things elſe
purchaſe thee: Make all the Pleaſures
this Life ſeem bitter to our Taſte, as th
are indeed pernicious to our health; l
not their Flatteries any more delude u
nor ſuperfluous Cares perplex our Minds
but may our chief Delight be to think o
thee, and all our ſtudy to grow in thy Lov
and let us uſe this World, as if we uſed i
not: For the Fathion of this World paſ
ſeth away: we are apt by a fond ſelf Lov
to blame every thing but our ſelves, whil
nothing can hurt us but our miſ-placed
Affections.

V.

All this is true; and yet the World is
lov'd, and our Nature inclines to affect it
Vanities: 'Tis lov'd, and ſo it juſtly de
ſerves to be, did we underſtand its rea
value: Our life, indeed, ſeems mean and
trivial, and all things about us troubleſome
and dangerous; yet, O my God, is their
conſequence excellent in this, that they are
our only way of coming to thee? This

World,

World, and this alone's the Womb that breeds us, and brings us forth to see thy light. This is alone the proper Machine, wherein thy hand has set our lives; to learn the art of managing it right, and wind up our selves to thy glorious Heaven.

VI.

O that we had that happy Skill! how soon would every thing help forward to advance us? whether we eat or drink, or whatever else an innocent hand can undertake, if we regard our faithful end, and order all to the improvement of our minds, they instantly change their secular name, and deservedly are preferr'd to become Religious. Riches themselves, and imperious Honour, have not so perverse and fixt a malice, but a prudent use converts them to Piety, and makes them fit instruments of highest Bliss.

VII.

Our very delights, (O the goodness of our God!) may be temper'd with so wise an allay, that his mercy accounts them as parts of our duty, and fails not to give them their full reward, while they are entertained for the health of our bodies, and the just refreshment of our wearied spirits; and both our bodies and spirits constantly apply'd to gain new degrees of the love of Heaven. Thus, gracious Lord, every moment of our lives may still be climbing

climbing up towards thee: Thus may
ſtill proceed in thy Service; even th
when we moſt of all ſerve our ſelves; a
then it is indeed we beſt ſerve our ſelv
when we are buſieſt in what we call th
Service.

VIII.

Thou ſweetly vouchſafeſt to ſtile that th
Glory, which in very truth is nothing bu
our Intereſt; thou kindly complain'ſt w
diſhonour thy Name, when we only miſ
chief our own Souls. O bleſſed Jeſu, Kin
of Clemency, and great Rewarder of ever
little Grace! Thou, who by all we ca
do, pretendeſt no gain; but beſtow'ſt on u
all thy ſelf haſt done. Inſtruct our gratitud
to conſecrate all to thee, ſince all by th
bounty will redound to our ſelves. Let u
take our minds off from tranſitory things
and fit them on thoſe which are eternal.

The Prayer.

O *Bleſſed Lord! crucifie the World unto me, and me unto the World; teach me to uſe this World ſo as not to abuſe it, enable me to renounce all its Pomps and Vanities, and* that friendſhip with it, which is enmity with thee; *Lord, I beſeech thee, grant all thy People Grace to withſtand the temptations of the World, the Fleſh, and the Devil, and with pure hearts and minds to follow thee the*

only

y. God, through Jesus Christ our Lord. men.

MEDITATION X.

Of Man's Redemption.

hes. I. 14. *In whom we have Redemption through his blood, even the forgiveness of sins.*

I.

COme now and hear, you that fear our Lord, and I will tell you what he s done for my Soul; hear, and I will ll you what he has done for yours, and e Wonders of his Bounty towards all the Vorld. When we lay asleep in the shades f Nothing, his mighty Hand awak'd us to Being; not that of Stones, or Plants, r Beasts, over which he has made us ab-olute Lords, but an accomplisht Body a d mmortal Spirit, and little inferiour to his lorious Angels; he printed on our Souls is own similitude, and promised to our Obedience his own Felicity; he endued us ith Appetites to live well and happy, and urnisht us with means to satisfie those Ap-etites, creating a whole World to serve s here, and providing a Heaven to glori-e us hereafter.

II.

II.

Thus didſt thou favour us, O Infi
Goodneſs! but we, what return did
make to thee? Bluſh, O my Soul,
ſhame, at ſo ſtrange a weakneſs, and w
for grief at ſo extreme an Ingratitude.
childiſhly preferr'd a trivial Apple be
the Law of our God, and the Safety of
own Lives; we fondly embrac'd a li
needleſs Satisfaction, before the Pleaſ
of Paradiſe and the Eternity of Heav
Behold the unhappy ſource of all
Miſeries, which ſtill increas'd its ſtrea
as they went farther on, till they exac
at laſt a deluge of Juſtice, to drown th
deluge of Iniquity; and here, alas! h
been an end of Man, a ſad and fatal end
the whole World, had not our wiſe Cre
tor foreſeen the danger, and in time pr
vented the extremity of the ruin, reſerv
for himſelf a few choice Plants, to replen
the Earth with more hopeful Fruit;
they grew quickly wild, and brought for
ſowre Grapes, and their Childrens teet
was ſet on edge; quickly they aſpired to
intolerable pride of fortifying their wi
kedneſs againſt the power of Heaven.

III.

Juſtice was now provok'd to a ſecon
Deluge, and to bring again a Cloud o'er th
Earth; but Mercy diſcover'd a Bow in th
Clouds, and our faithful God remembre

Promiſe, allaying their Puniſhment
n a milder Sentence, and only ſcattered
m from the place of their Conſpiracy;
ch yet his Providence turned into a
ſſing, by making it an occaſion of
pling the World. Still their rebellious
ure diſobeyed again, and neither fear'd
Judgments, nor valu'd his Mercies; but
h a graceleſs emulation propagated Sin,
ar as his goodneſs propagated Mankind.
en he ſelected a private Family, and
reaſt and govern'd them with a particu-
tenderneſs, giving them a Law by the
nds of Angels, and engaged their Obe-
nce by a thouſand Favours; but they
glected to their God and Heaven, and
ll in love with the ways of Death.

IV.

When thou haſt thus, O deareſt Lord,
ed many Remedies, and our Diſeaſe was
yond their power to cure; when the
ht of Nature prov'd too weak a Guide,
d the general Flood too mild a Correcti-
n; when the Miracles of *Moſes* could not
ſten their Hearts, nor the Law of Angels
ring any to perfection; when all was
duc'd to this deſperate ſtate, and no ima-
rable hope left to recover us, behold, the
ternal Wiſdom finds a ſtrange Expedient,
e laſt and higheſt Inſtance of Almighty
ve; himſelf he reſolves to cloath with

our

our Flesh, and come down among us, die to redeem us.

V.

Wonder, O my Soul, at the Mercie the Lord! how infinitely do they t scend even our utmost Wishes: Wo at the admirable Providence of his coun that are exactly fitted to their great sign: Had our Saviour been less than G we could never have believed the Subli Mysteries of his Heavenly Doctrine: H he been other than Man, we must ne have wanted the powerful Motive of Holy Example: Had he been only God, could never have suffered the least of th Afflictons he so glorio.sly overcame: H he been merely Man, he could never ha o'ercome those infinite Afflictions he so p ciently endur'd. In thee, O Blessed S viour! the two Natures of God and M were so mysteriously united, without eith change or confusion, that they made thee but one Person, one Mediator a Lord.

VI.

Soon as this blest Decree was made, sending the Son of God to redeem Ma kind, immediately his goodness was re dy to come among us, had our ungra ous World been ready to receive him but we, as yet, were too gross and sen sual, and utterly incapable of so pure

Law

; we were immerſt in cares and Plea-
s, and wholly indiſpos'd to be allur'd
nſeen rewards. While we were thus
t for thee, O thou God of pure and
fect Holineſs! thou graciouſly wert
ſed to ſtay for us, and all that time
pare us for thy coming; from the Be-
ning entertaining us with hope, and
ough every Age confirming our Faith.
w early, O my God, didſt thou engage
elieve us! *The Seed of the Woman ſhall*
k the Serpent's Head. How often didſt thou
eat thy Promiſe to *Abraham! In thy Seed*
ll all the Nations of the Earth be bleſſed.

VII.

How many times did thy Mercy invent,
unqueſtionable Tokens to give notice
thy coming? Behold, a Virgin ſhall
ceive and bear a Son, and his Name ſhall
called, *God with us: There ſhall come*
th a rod out of the ſtem of Jeſſe, *and a*
anch ſhall grow out of his Roots. The Spirit
the Lord ſhall reſt upon him; the Spirit of
ſdom and underſtanding, the Spirit of
unſel and Might; the Spirit of Knowledge
d of the Fear of the Lord. *I will raiſe them*
a Prophet like unto Moſes; *and will put*
Words in his mouth, and he ſhall ſpeak unto
em all that I command him. And thou Beth-
hem, Ephratah, *though thou be little*
ong the thouſands of Judah, *yet out of thee*
all he come forth that is to be Ruler in Iſrael;

whoſe

whose going forth have been of old, from the days of Eternity. Hark how Eternal Father introduces his Son! c manding first *all the Angels of God to ſhip him! Thou art my Son this day be begotten thee; Ask of me and I will thee the Heathen for thine Inheritance, the uttermoſt parts of the Earth for thy Poſſion.*

VIII.

It is too little that thou raiſe up Tribes of *Jacob*, and convert only dregs of *Iſrael.* Thou art appointe *Light to Lighten the* Gentiles, as well to be *the Glory of thy People* Iſrael. H how the Antient Prophets rejoyce in Meſſias; and in ſoft and gentle words fo tell his ſweetneſs. *He ſhall come down rain upon the mown Graſs, as Showers Water the Earth. He ſhall feed his Flock a tender Shepherd; and gently lead thoſe are with Young: He ſhall gather his La with his arms: and carry the weak in Boſom. The bruiſed Reed he ſhall not br nor quench the ſmoaking Flax. In his d ſhall the righteous flouriſh; and abunda of Peace ſo long as the Moon endureth. Th ſhall the Eyes of the Blind be opened, and Ears of the Deaf ſhall be made to hear. Th ſhall the Lame Man leap as an Hart, and tongue of the Dumb ſhall Sing.*

IX.

IX.

Thus did thy holy Servants propheſie
hee; Thus did their Children ſing thy
iſes. Bleſſed be the Lord our God, who
ne does wonderful things, and bleſſed
the Name of his Majeſty for ever;
Dominion ſhall reach from Sea to Sea,
from the River to the end of the
orld; they who dwell in the Wilder-
s, ſhall kneel before him, and his Ene-
es ſhall lick the duſt; The Kings of
rſis and the Iſles ſhall offer him Pre-
ts; the Kings of *Arabia* and *Saba* ſhall
ng him Gifts; Yea all the Kings of the
rth ſhall fall down before, and all Na-
ns ſhall do him ſervice.

X.

For he ſhall deliver the Poor when he
yeth; the Poor alſo and him that hath
helper, he ſhall ſpare the Poor and
eedy, and preſerve the Souls of the Poor:
ſhall redeem their Soul from deceit and
olence, and precious ſhall their blood be
his ſight. He ſhall live, and to him
ll be given of the Gold of *Arabia*:
ayer alſo ſhall be made ever unto him,
d daily ſhall he be Praiſed. O thou
ernal King of Heaven and Earth, make
od to thy Servants theſe happy Pre-
ctions: So rule us here, that we obey thy
race; ſo favour us hereafter, that we
joy thy Glory.

The

The PRAYER.

O *Most gracious God, and most* [k]*and merciful Father, who of thy* [t]*der love to mankind, didst give thine* [o]*Son Jesus Christ to suffer Death upon the* [C]*for our Redemption, who made there by* [h]*one Oblation of himself once offered a full,* [p]*fect, and sufficient Sacrifice, Oblation,* [a]*Satisfaction for the Sins of the whole Wo*[rld]*Grant that the effects of this Redemption* [m]*be as universal as the design of it, that* [i]*may be to the Salvation of all: O let* [n]*person by impenitence and wilful sin forf*[eit]*his part in it, but by the power of thy Gra*[ce]*bring all, even the most obstinate Sinn*[ers]*to Repentance.*

II.

Particularly, I beseech thee, to give [m]*thy sinfull creature right understanding* [o]*the urgent need I have of a Saviour, a*[nd]*of all those things which thy Son hath d*[one]*and suffered, and is still doing at thy righ*[t]*hand, in order to the Cleansing my guil*[ty]*and polluted Nature, and to restore me to t*[hy]*grace and favour, and let not all this be i*[n]*vain and useless to me, lest I become Eter*[-]*nally miserable, and lost to all hopes and poss*[i]*bilities of comfort, give me grace to accept o*[f]*and imbrace the tenders of thy Love, and t*[o]*comply with those gracious terms of Salvation*[,]*which*

hich thy Son hath procured for, and pro-
ſed to me in the Goſpel.

III.

I confeſs I have too much neglected this
eat Salvation, but thou with infinite pa-
ence doſt ſtill wait to ſee if I will accept of
ercy; O that thy forbearance and long ſuffe-
ng may ſoften my heart, and melt me into
ame and tears of Penitential ſorrow, for
ving ſo long abuſed the tender mercy of ſo
od a God; I deſire now to reſign and give
my ſelf to the conduct of thy Holy Spirit.
ad me in thy truth and teach me, for thou
t the God of my Salvation. Let thy word
my Rule, thy Grace my Guide and Aſſiſtance,
y Goodneſs my Pattern and Example, thy
romiſes my Encouragement, and thy Joys my
erlaſting Recompence and Reward, through
e Merits and Interceſſion of thy Bleſſed Son
y Saviour and Redeemer. Amen.

MEDITATION XI.

On the Frailties of this Life.

Pſal. 39. 7. *For man walketh in a vain ſha-dow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.*

I.

UNhappy we, the Children of the Duſt! why were we born to ſee the Sun, why did our Mothers bring us forth to miſery, and unkindly rejoyce to hear us cry? Whither, alas! has their Error led us? how ſad a condition does our Birth engage us? We enter the World with weeping Eyes, and go out with ſighing Hearts; all the few days we live, are full of vanity, and our choiceſt pleaſures ſprinkled with bitterneſs: the time that's paſt is vaniſh'd like a dream, and that which is to come is not yet at all.

II.

The preſent we are in, ſtays but a moment, and then flies away and never returns: already we are dead to all the years we have lived, and ſhall never live them over again; but the longer we live

e ſhorter is our life, and in the end we come a lump of clay. O vain and miſe-ble World, how ſadly true is all this ry! and yet, alas! this is not all; but w Complaints remain, and more, and orſe: We begin our race in contempti-e weakneſs, and our whole courſe is a ogreſs of dangers.

III.

If we eſcape the Miſchances of a Child, e paſs on to the raſh Adventures of outh: If we out-live theſe ſudden orms, we fall into far more malicious lamities: Our own ſuperfluous Cares liberately conſume us, and the Croſſes the World weary out our Lives. Should e by ſtrange ſucceſs o'ercome all theſe, d ſtill bear up our proſperous head, we ſure at laſt, Old Age will find us, and w our ſtrength down to the Grave; the ave, from which no Priviledge exempts, any Power controuls its Commands.

IV.

The Rich muſt leave their Wealth be-nd them, and the Great Ones of the world crumbled into Duſt; the beauteous face uſt be turned into rottenneſs, and the mper'd body become the food of Worms: e buſie Man muſt find a time to die, ough his full employment ſpares none to ovide for't: Even the wiſe and vertuous uſt ſubmit to fate, and the heirs of Life it

ſelf be the Priſoners of Death. This wh
I ſee, I weep, and am afraid, ſince we a
muſt drink of the ſame cold Cup; all mu
go down the ſame dark Grave, and none c
tell how ſoon he may be call'd.

V.

To day we are in health among o
Friends and Affairs, and to morrow arreſt
by the hand of Death: Nature may faint
ſtruggle for a time, but muſt yield at la
and be buried in the Earth. At laſt w
muſt take leave of our neareſt Relations, a
bid a long farewel to all the World. Pe
haps the People may talk of us a whil
ſometimes as we deſerve, and often as th
pleaſe: Perhaps, our Bodies once laid out
ſight, we no more are remembred than
we had never been: Only our good wor
follow us to the Grave, and faithfully go
with us beyond our Funeral.

The Prayer.

*O God, the ſtrength of all them that
their truſt in thee; mercifully acc
my prayers and pity my Frailties and Infir
ties: And becauſe through the weakneſs of
mortal Nature I can do no good thing with
thee; grant me the help of thy Grace, tha
keeping thy Commandments, I may pleaſe th
both in Will and Deed, through Jeſus Chr
our Lord.* Amen.

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MEDITATION XII.

Of a guilty Conſcience, and Torments of Hell.

Rom. 2. 15. *Their Conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or excuſing one another.*

I.

WHY do you laugh unhappy wretches, who tire your ſelves in the ways of ſin? Ways, that indeed ſeem ſmooth at firſt; but lead to danger, and end in ruin. Why do you boaſt your pleaſant life, who lie aſleep in the arms of death? Awake, poor Souls, and ſhake off the golden dreams that delude your crazy heads with empty Fancies; Awake and fill your Eyes with penitent tears.

II.

They ſhall fly amazed from the ſight of Heaven, and hide their guilty ſelves in eternal darkneſs: There they ſhall dwell with intolerable pains, weeping and wailing, and lamenting for ever. Their underſtanding ſhall ſit as in a deep Dungeon, and think on nothing but its own calamities: Their will ſhall be heightned to a madneſs of deſire, and perpetually rackt with deſpair of obtaining. Their memory

ſhall

shall serve but to renew their sorrows, while their Souls are drowned in a Sea of bitterness. They shall wish the Mountains to fall upon them, and cry to the hills to cover them; but nothing shall fall on them but the wrath of God, nor cover them, but their own Confusion.

III.

There every Vice shall have its proper torment, prodigiously bred out of its own corruption. The Lascivious shall burn in unquenchable fire, perpetually flaming. The Glutton and the Drunkard shall vainly sigh for a drop of water to cool their tongues. The furious Cholerick shall rage like mad Dogs, to their own only vexation. The spiteful Envious shall have thoughts that only gnaw and torment their own minds; the desires of the covetous shall be as thorns in a man's sides; the haughty Proud shall be thrown down to the lowest contempt, he shall be loaden with utter disdain; the slothful shall miserably deplore their loss of time, and languish with grief for their stupid negligence.

IV.

But, O what horrid Pangs will seize them all, and wound and pierce the very center of their Souls! when they shall see themselves deprived of the Bright and Bliss-ful Vision of God! When their offended God shall despise and reject them,

they were not his Creatures; when he that made them will not save them; when they shall see themselves eternally banisht from the sweet and gracious Presence of Jesus, who will not be their Saviour, because they would not take him for their King: when they shall see that God, who made them to enjoy his Glory, will now cast them into the deep shades of eternal Darkness; and the blessed Jesus, who came into the World to save Sinners, will say unto them, Depart from me I know you not.

V.

Then shall they curse the day of their Birth, and the unfortunate Companions that led them into Sin; they will Curse this vain deceitful World, that drew them on in the ways of Perdition. Are these, alas! they will say, the effects of those fond desires, whose gratifications we made our chief Felicity? Alas! what do now our wanton Liberties avail us? what the fugitive Pleasures that we so eagerly pursued? what comfort receive we from those empty Honours, from those faithless Riches that tempted us to Sin? They are all of them vanisht away like a shadow, and gone as a Cloud of Smoak that is scattered with the wind: But the remorse and punishment of these endure for ever, and torture our Spirits with perpetual anguish. Thus shall they cry and none will regard them;

thus ſhall they mourn, and there will no be found to pity them. Bleſſed be t gracious Providence, O God, that wi ſuch tender care forewarns us of our da gers. O ſave us too, dear Lord, from thoſe dangers: Save us for thy mercies ſak ſave us, and make us fearful do do, wh when we have done, will make us miſera ble to ſuffer. Quicken our apprehenſion of the ruinous effects of ſin; and with th terrible threatnings check our unbridle paſſions; that if thy glorious Promiſes mov not our hearts, the fear, at leaſt of Hel may fright us into Heaven.

The Prayer.

I.

O Lord, the great and dreadful God, whoſe Wrath is revealed from Heaven againſt all ungodlineſs and unrighteouſneſs of Men, and who wilt render Tribulation and Anguiſh, Indignation and Wrath to every Soul of Man that doth evil; Give me Grace ſo to regard the power of thy Wrath, and now to bewail my ſins, that I ſorrow not when 'tis too late, where weeping and wailing will not aſſuage but augment my Sorrows.

II.

Let thy Judgments affright me from continuing in Sin, and produce in me that hearty Repentance and Godly Fear, by which I may

eſcape

cape the Place of everlasting Torment prepared r the Devil and his Angels, and be admitted to that Kingdom which thou hast prepared for e Righteous before the Foundation of the orld; Grant this, O Gracious God, for Jesus hrist his sake. Amen.

MEDITATION XIII.

Of the state of the Godly.

2 Pet. 1. 3. *According as his Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue.*

I.

WHY do you mourn, you Children of the Light, to whom belong the Promises of Bliss? You who feed on the pleasant fruits of Piety, and the continual feast of a good Conscience; who taste already the sweetness of hope, and hereafter shall be satisfied with the fullness of fruition. What can molest your happy state, whom the God of Glory has chosen for himself; whom He has adopted into his own Family, and design'd for Heirs of the Kingdom of Heaven; that blessed King-

dom, where all delights abound, and so row and tears are baniſht quite away.

II.

Where none are Sick, grow Old, or D where all Flouriſh in perfect health, a live an immortal Life, in all the Beau and Vigour of an Eternal Youth: Whe none are perplext with cares or fears, b all dwell ſecure, and free for ever: Whe we ſhall no more be ſubject to change, more expoſed to the danger of temptatio where we no more ſhall be croſt by other no more diſquieted by our own paſſions but a ſerene tranquility, perpetually with us, and innumerable joys all round abo us.

III.

Joy in the excellency of our glorifi bodies; joy in the perfections of our e larg'd Souls; joy in the ſweet ſociety Saints; and joy in the glorious compa of Angels; joy in the raviſhing ſight of o beloved Jeſus; joy in the bliſsful unio with the adorable Deity. All ſhall be j and love, and peace, and all endure fo eternal Ages.

IV.

Let then the Servants of our Lord rejoy and ſing: Sweet is the yoke of thy Lov dear Lord, and light is the burthen of th Commands: But O, how far more ri are thy faithful Promiſes! How infinitel

greater thy glorious Rewards! When every divine Vertue in us shall be rewarded with its proper Crown and Glory. The humble there shall be highly exalted, and the poor in spirit be prefer'd to be Kings: the meek shall possess that Holy Land, and the mourners be comforted with eternal Refreshments: The clean of heart shall see the God of Purity; and the lovers of Peace have the priviledge of his Children.

V.

They who hunger and thirst after Heaven shall be filled, and the merciful entertain'd with the embraces of mercy: They who suffer Persecution for Righteousness sake, shall receive a great Reward; They that are Teachers and enlighten others, shall shine bright as the Stars: They who relinquish any thing for God, shall receive an hundred-fold; and all the Just shall be in Glory for ever. Then shall they bless the true Friend that at any time reproved their foolish courses, and was instrumental to convert them to the ways of Bliss; they shall bless each charitable hand that was Assistant to their Happiness; they shall praise and admire the Provident mercies of their God, and sing aloud the Victories of his Grace. With joyful wonder they shall say, Is this the effect of those little pains we took, are these the Repairs for the petty Losses we suffered? Happy we!

who

who deny'd our ſelves a few Toys; a
are now advanc'd to theſe high Felicitie

VI.

Millions of years ſhall paſs away, a
our glory ſhall but then ſeem to begin;
when Millions of Millions are paſt, o
glory ſhall not for all that be nearer its e
Thus ſhall they all rejoyce; and none ſh
diſturb them, and all the Hoſt of An
ſhall joy with them in the high praiſes
God. O ſweet expectance of a pious li
O happy conſequence of a holy dea
Eternally to be freed from whatever c
afflict! Eternally to enjoy whatever
delight! We ſhall hereafter adore t
bleſſed ſelf, and ſing eternally the wo
ders of thy Glory.

VII.

Bleſt be thy gracious Providence, O Go
that with ſo large a bounty woes us to o
happineſs; woes us in a way we are
apt to be taken; the love of our ſelves, a
our own great intereſt: as thou haſt pr
par'd ſuch Felicities for us, O may t
grace prepare us for them! O may th
beſt of works take up all our time! A
leaſt, take up the beſt of our time; at le
every morning, let us renew our hope; a
cloſe the evening with the ſame ſwe
thoughts; let us not faint, and we ſurel
ſhall ſee a proſperous iſſue out of all ou
ſorrows. Still let us labour, ſtill let u
ſuffer

ffer; our troubles are ſhort, and our joys ternal.

The Prayer.

O Moſt Glorious and ever bleſſed God, in whoſe preſence is fullneſs of Joy, and whoſe right hand there are pleaſures for ever more; vouchſafe me, I beſeech thee, the Aſſiſtance of thy holy Spirit, that I may diſcern more and more the incomparable and ſurpaſſing greatneſs of that Felicity which thy Royal Bounty will beſtow upon our advanced Spirits and Bodies in the World of rewards and recompences, where thou thy ſelf art the Source and Fountain of all Happineſs, and the only Satisfying Object of all rational deſires.

II.

O when ſhall I be admitted into thy Bleſſed preſence, there to ſee, and admire, and love, and adore thee for ever. O Give me ſuch a clear view and lively ſence of thy adorable Perfections, as may transform me into thy likeneſs, and unite my will moſt perfectly to thee, that beholding thy preſence in righteouſneſs, when I awake up after thy likeneſs I may be ſatisfied with it; grant this O my God, for the ſake of thy dear Son Jeſus Chriſt my Saviour. Amen.

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MEDITATION XIV.

The Souls Choice.

Psal. 62. 5. *My Soul, wait thou only u God, for my hope is in him.*

I.

COme now my Soul and chuse; Life and Death are set before th Chuse, while thy gracious Lord allows t time and day, lest the night of dark overtake thy neglect: Chuse, but remem thy Eternity is concerned; and exam e're thou mak'st thy resolve: Call the pleasures of the World before th and ask if any of them be worth s pains; Ask if the vain forbidden thi thou lovest deserve thy affections be than thy Maker.

II.

Are they more worthy in themselv or beneficial to thee, that thou maist ju prefer them before thy Redeemer? D thou expect to be at rest and satisfied enjoying them? Or everlastingly hap by their procurement? Will they pro thee at the hour of Death, or plead Cause at the day of Judgment? O

Th

ey but deceive me with a ſmiling look, ich I too often have proved by dear perience; 'tis Heaven alone that yields rue content; 'tis Heaven alone that s us with eternal delight.

III.

Say then my Soul, Take away your flat-les, falſe World, and leave me free for ter thoughts: Turn thou thy face to , dear Jeſu, and keep mine eyes ſtill n'd towards thee, that I may look con-ually on thy glorious Beauty, and be viſht for ever with the charms of thy eetneſs. 'Tis thee, chaſte Spouſe of uls, 'tis thee alone I chuſe, and dedicate y ſelf entirely to thy Service. Thou art y ſole and abſolute Lord; be thou my rt and inheritance for ever. But, O y deareſt Lord, do thou chuſe me, and ide my uninſtructed Soul to chuſe thee. make me chuſe to love thee till I come ſee thee; and then I am ſure I cannot uſe but love thee.

IV.

Here we, alas! move ſlowly in the rk, lead on by the argument of things ot ſeen; but did we clearly ſee what we y we believe, we ſoon ſhould change e courſe of our life: Did we but ſee e damned in their flames, or hear them y in the midſt of their torments, how ould we fear to follow them in their ſins,

ſins, which we know have plunged th
into all thoſe miſeries? How ſhould
ſtrive againſt the next temptation,
caſt about to avoid the danger. Did
but ſee on the other ſide the incomparab
Glories of the Saints; or hear the ſwe
harmonious Hymns which they continual
ſing; how ſhould we ſtudy to imit
thoſe holy ways in which we know th
arrived at all their Happineſs! Ho
ſhould wek ſee all occaſions of improv
ment and make it our buſineſs to wo
out our Salvation.

V.

Nay, did our Faith but firmly belie
what we every one recite in the Apoſtle
Creed, what would we do to attain tho
Joys? What would we not do to eſca
thoſe Sorrows? Would half an hour
too long to pray? Or once a Week t
much to hear a Sermon? Would the pardo
of an injury be too hard a Law, or t
making reſtitution too dear a Price
Durſt we return to our ſins again? O
ſpend our time in idleneſs and folly? Ye
is all this as ſure as if we ſaw it, and woul
move us much if we ſeriouſly conſider'd i

VI.

If we conſider'd what I'm ſure we be
lieve, we ſhould never live as I'm ſur
we do. Which of us doubts but e'er lon
we ſhall all be duſt? Yet which of us live

If we thought to die? Pity, O gracious rd, the frailties of thy Servants, and ſer not our blindneſs to lead us into n. Supply our want of ſight by a lively th, and ſtrengthen our Faith by thy werful grace: Make us remember 'tis Childrens ſport, to gain or loſe the ngdom of Heaven: Make us chuſe wi- y, and purſue our choice, and uſe as ll the means, as like the end.

VII.

O ſet thou right the byaſs of our hearts, t in all our motions we may draw off m the World: That we may ſtill incline wards thee, and reſt at laſt in thy holy eſence. Thou art our Lord, and we ll ſerve thee in fear; thou art our God, d we will love thee in hope: What ll it profit us to gain the whole rld, and loſe our own Souls? Or, hat ſhall we give in exchange for our uls?

The Prayer.

O Thou moſt excellent Being, thou infinitely amiable and adorable Majeſty, I bleſs and praiſe thy name for giving liberty to chuſe ſo great a good as thy ſelf, for propounding to my will ſuch everlaſting happineſs, and for drawing me from thoſe ways, which are contrary to my peace

and

and ſatisfaction here, by ſuch powerful [illegible] *to well doing. O give me ſuch a ſenſe of goodneſs that I may never prefer any thing* [illegible] *eſteem, and deſire, and choice, before favour and good will towards me.* Wh[illegible] have I in Heaven but thee, and there none upon Earth that I can deſire beſ[illegible] thee. *There is nothing in Heaven or Earth my Soul can deſire beſides thee, there is nothing deſirable but as it is th[illegible] of thee and from thee, and bear's ſome l[illegible] preſſion of thy Excellence, or brings ſ[illegible] Intimation of thy Love; there is nothing w[illegible] deſiring, or having, but thou art able to* and do, *and* give. *I can* deſire *not*[illegible] upon Earth; *I can* enjoy *nothing in* Heav[illegible] *but thee; here and there, thou* art *and* [illegible] ever be *my all ſufficient ſatisfactory Por*[illegible] my everlaſting *All! O my God, make ſo in love with the Beauties of Holineſs,* [illegible] *I may at laſt be partaker of the Glory that ſ*[illegible] *reward it, through the Merits of Jeſus Saviour.* Amen.

A New-Years-Gift.

PART III.

MEDITATION I.

On the Lord's Day.

Pſal. 118. 24. *This is the day which the Lord hath made, we will rejoyce and be glad in it.*

I.

BEhold the Angels aſſembled in their Quires, and the bleſſed Saints ready with their Hymns; behold the Church prepares her Solemn Offices, and ſummons all her Children to bring in their praiſes; the King of Heaven himſelf invites us, and graciouſly calls us into his own preſence. He bids us ſuſpend our mean

mean employments in the World, t
ceive the honour of treating with
To him we owe all the days of our li
leaſt let us pay this one to his Ser
a Service ſo ſweet and eaſie in it ſelf,
ſo infinitely rich in its eternal rew
Let us chearfully aſcend to the Houſe o
Lord, the place he has choſen for our
to dwell in; let us reverently fall d
and kneel before the Lord our M
who comes in Perſon to meet our Pray

II.

Welcome, Bleſt Day, wherein the Sc
Righteouſneſs aroſe, and chaſed awa
clouds of Fear; welcome thou art t
Soul thou Birth-day of our Hopes; a
of Joy and publick refreſhment, a d
holineſs and ſolemn Devotion; a d
reſt and univerſal Jubilee. Welco
us and our dark World, for the he
ſaving light thou bringeſt. May th
diant Name ſhine bright for ever.
all the Earth be enlightned with
beams, and every frozen heart di
and ſing.

III.

This is the day which our Lord
made; let us be glad and rejoyce th
This is the day he has ſanctified to hi
and called by his own moſt holy N
that in it we may meet to adore his G
neſs, and admire the wonders of hi

Power; that we may remember his merable Mercies, and deeply imprint n in the center of our Hearts; that we visit his Temple, and humbly pre- our ſelves at his Holy Table, where Memory of our Saviour's Love is tinually renewed, and his Suffering ys to be had in Remembrance.

IV.

Worthy art thou, O Lord, of all our ne, worthy to receive the Praiſes of all Creatures; every moment of our is bound to bleſs thee, ſince every ment ſubſiſts by thy Goodneſs. Shall ers labour ſo much for Vanity, and ll we not reſt for the Service of our d? ſhall we employ the whole Work our ſelves, and not offer in gratitude Day to thee? To thee, who beſtow- on us all we have, and wilt give us reafter more than we hope?

V.

O gracious Lord, whoſe Mercy accepts h ſlender Payment as our Poverty ords, whoſe Bounty grants ſo liberally us, and retains ſo ſmall part for thy f; O make us faithfully obſerve our ty, and render ſo exactly the Tribute owe to thee, that paſſing ſtill thy Days thy Honour, we may end our own in thy vour: For thou haſt created all things.

O

O Lord, for the use of Man, and Ma
the Enjoyment of thy self.

VI.

When the Harvest-Sun provide
Cloud, and seems to rest his wea
Beams, He seeks not to save the Jou
of his Light, but only spares the Rea
Head: Much less dost thou, O L
who mad'st the Sun, by the Reserve o
Day, to procure thy own Repose. Th
who createdst all things by a Word of t
Mouth, and sustainest them in thy Ha
without feeling any weight; who gov
nest the whole World without perplex
thy Thoughts, and always remainest t
same unchangeable fulness,

VII.

'Tis not to increase thine own Eterni
that thou thus tak'st a portion of our Tim
'Tis not to receive any advantage to th
self, that thou requirest this Days Wors
of us. Thy goodness friendly bears th
Name of the Day, but intends for us a
the Profit of it, that the wearied Hand
may be relieved with Rest, and enable
to lift themselves up to thee; that the Ig
norant Minds may be taught thy Truth
and learn the way to everlasting Happines
that the love-prepared Souls may ap
proach thy Table, and feast their Hope
with that delicious Banquet; that all may
speak

to thee by Prayer, and hear thy
e by the Mouth of their Pastors.

VIII.

bleſſed Lord, what excellent and fit
ns has thy wiſdom invented to bring us
y ſelf! thou quickneſt our Affections,
ſtrengthneſt our Faith by thy Word
Sacraments, and improveſt our Cha-
both to thee, and one towards another,
our Publick Aſſemblies, while we all
t together for the ſame bleſt end, and
mutual Requeſts and Praiſes encreaſe
Fervours. Happy, thrice happy they,
merciful God, whom thy Providence
favour'd with all theſe Bleſſings, who
ly may enter thy Holy Sanctuary, and
aloud their Praiſes to thy Name, who
ry Day may wait in thy preſence, and
re ſecurely adore thy Perſon.

IX.

Where thou art pleaſed to deny theſe
rcles, refuſe not, O Lord, to extend
Grace; that at laſt we may build a
le Chappel in our Hearts, and Conſe-
te our ſelves entirely to thee. Be thou
preſent, gracious God, and fill our
uls with thy chaſte Love, no farther Mo-
es ſhall we need to draw us, nor other
mple to addreſs our Prayers; ſince e-
ry Place where thou art not is Unholy,
d where thou art is Joy and Peace.

X.

X.

Shew us thy ſelf, O glorious Jeſu, thee we ſhall behold all we can wiſh: ly ſo much we beg to conceive of thy jeſty, as may move our Hearts to thee; only ſo much of thy unappro able Deity, as may guide our Souls to thee. But, O thou glorious God of Tr in whom the Treaſures of Knowledg laid up, unleſs thou draw the Cu from before our Eyes, and drive away Clouds that intercept our Sight, n ſhall we ſee thoſe heavenly Myſteries, diſcern the Beauty of thy Providence.

XI.

Why ſhould we thus neglect that cred Science, and be buſie in every t but our own Salvation? Why ſhould forſake the real Subſtance, to embrace empty Shadow? Has the Almighty Go neſs made all things for us, and ſhall do nothing for him, or our ſelves? If may not know thee clearly now, le know ſo far, that we may long to kn farther: If we cannot love thee perfe in this Life, let us love ſo much, that deſire to love more. So let us know love thee here, O thou Soveraign Bli our Souls, that we hereafter may kn thee better, and love thee more to Eternity.

The Prayer.

O Most Glorious God, thou art Infinite in all Perfections, and it was thine own emial Goodneſs that inclined thee to Create that thou mighteſt Communicate thy ſelf ous, and exerciſe thy Grace and Bounty n us: Thou haſt given us all the aſſurance we can deſire, that thou delighteſt to do ood, and that thine Ears are open unto our yers; How juſtly then art thou the deſire the Worſhip of all Nations; But alas, O d, it is ſo little that we ſinful Creatures w of thee, that we cannot praiſe thee ac-ding to thine Excellent Greatneſs, whoſe rious Name is exalted above all Bleſſing Praiſe.

H.

I humbly beg the aſſiſtance of thy Holy Spirit, I may always Worſhip thee in Spirit and Truth, that I may praiſe thee with under-nding, and recount thine Excellencies with Senſe and Adoration as I ought. I nowledg it is my Priviledge and Happineſs ave a day of reſt ſet apart for thy Service the Concerns of my Soul; Lord grant that in the Solemnities of Religion I may approach preſence with ſuch Awful and Reverend ghts of thee, and with ſuch an holy Frame Temper of mind as thoſe Duties require; ber in my wandring thoughts and fix them on

thy self, and keep them ſtedfaſt in the
remplation of thoſe Divine Truths which re
ſent my Duty, and thy exceeding Love
Kindneſs towards me, that by ſerving
with a Religious Reverence this day, I ma
diſpoſed and enabled to walk in thy fear all
reſt of my life.

III.

Be preſent, I beſeech thee, in all the
vout Aſſemblies of thy People that ſh all
togeither this Day according to thy Will,
ſo bleſs thine Ordinances unto them, tha
Will of God revealed from Heaven may be
fectually divulged and obey'd among all
ens; and may all places Religiouſly ſet
for thy Worſhip, be ever ſanctified in a Ven
ble manner, and in thy Sanctuary let
Man ſpeak of his Honour that dwells
that when we wait upon thee O God,
midſt of thy Temple, our Hearts being
from all vain and ſinful thoughts, which
a Cage of unclean Birds, are apt as well
lute as keep a place in thy Holy Habi
the Temple of thy more eſpecial Preſence
be (as it ought) a Houſe of Prayer and
a Den of Thieves. Grant this O Mercifu
ther for Jeſus Chriſt his ſake. Amen.

MEDITATION II.

Of the Joys of Heaven.

Cor. 2. 9. Eye hath not seen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.

I.

O Lessed be thy gracious Wisdom, O O Lord, that so mercifully condescends our mean and low capacities: Under se veils, thou hid'st those glorious Mysries, which are too high and spiritual our Flesh and Blood: To us it cannot appear what we shall be. But after s manner hast thou revealed thy sublime vards, to allure and captivate us with ft things which of this World are mired. Scepters and Crowns, thou owest, are apt to win the Hearts of us Children; Children, alas, we are too ly in useful Knowledge; O that we re so in Love and Duty! What is a drop Water to the boundless Ocean, or a ain of Dust to this vast Globe? Such, O God, and infinitely less, are the richest gdoms here below; should we com-

thy self, and keep them ſtedfaſt in the [illegible]
remplation of thoſe Divine Truths which re
ſent my Duty, and thy exceeding Love
Kindneſs towards me, that by ſerving
with a Religious Reverence this day, I m
diſpoſed and enabled to walk in thy fear all
reſt of my life.

III.

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vout Aſſemblies of thy People that ſh all
together this Day according to thy Will,
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pare their moſt pompous ſtate to
meaneſt degree that is in the Cour
Heaven.

II.

When thou haſt fed us a while w
Milk, thou inviteſt our Appetite to ſt
ger Meat. Thou tell'ſt us of a ſweet d
cious Life, in the bleſt Society of Saints
Angels, with whom we ſhall dwell in
petual Friendſhip, and be lov'd and e
med by them all for ever. Thou tell'
of a pure Soul-raviſhing Joy; to be
the amiable Face of Jeſus, whoſe grac
Smiles ſhine round about, and fill
Heavens with holy Gladneſs. Thou t
us, dear Lord, of delights that are ſtill
comparable higher than all theſe. Hea
well to ſuch things, O my Soul, and
bly adore thy bounteous God. His a
dant goodneſs has provided thee larg
wards indeed, he intends himſelf to
thy portion and exceeding great rew
Himſelf he will clearly unveil before
and openly ſhew us that great ſecret. W
it is, glorious Lord, to behold thy F
to know as we are known.

III.

O Happy ſecret! if once at laſt attai
If once we can but ſee the Face of our
in Glory. To know the Immenſity o
ſelf-ſubſiſting Eſſence, and the Infi
Excellence of all thy Attributes: To k

Power of the Eternal Father, and Wisdom of the uncreated Son, and Goodneſs of the holy Ghoſt, and the comprehenſible Glories of the undivided Trinity.

IV.

This, O my Soul, is the top of Happiſs; this is the Supreme Perfection of r Nature: This, this alone is worthy be the Aim of our Being, the Hope and d of all our Labours. When we are me to this, we ſhall preſently reſt, and r ſatisfied Deſires reach no farther. We all be filled with over-flowing Bliſs, and r utmoſt Capacities hold no more. In e Act of Joy we ſhall be eternally fixt; e laſting Act, which will ſpring freſh d unwearied for ever

V.

Ariſe, my Soul, and leave mortality d time below thy flight; to thee theſe Joys long; ariſe, and advance thy ſelf on high; y away with the Wings of thy Spirit; y to that glorious Land of Promiſe, and iſit thoſe Heavenly Regions. Take an venings walk in that Paradice of pure elights, amongſt the beatified Spirits of uſt Men who perpetually contemplate the ternal Deity. Think, though thy habiation at preſent is in this vale of tears, hou mal'ſt hope one day to be advanced o their dignity; to have a place and ſing

among their holy Quires: We may h
to know all things that are produced, a
to know besides the all-producing Ca

VI.

O what a Fire of Love will it kindle
our Heart, when we shall see these shin
Mysteries! When our great God, like
burning Mirror, shall strike his Bright
on the Eyes of our Soul! O what excess
Joy will that Love produce! a Love
violently desiring, and so fully satisfied
when our Capacities shallbe stretcht to t
utmost, and the rich abounding Obje
fill and overflow them. O what profou
Repose will that Joy beget! a Joy so i
finitely high, and so eternally secure
when in an amorous languishment, w
shall sweetly dissolve into a sort of bliss
Union with our first beginning; wh
without losing what we are, we shall b
come even what he is; we shall take pa
in all his Joys, and share in the Glories
all his Heaven.

VII.

O what divine and ravishing Words a
these! how gently they enter and delig
my Ear! how they diffuse themselves ov
all my Brain, and strongly penetrate
my very Soul! Methinks they turn to Sub
stance as they go, and I feel them stir a
work through all my Powers: Methink
they lie as a rich Cordial at my Heart, a
se

nd forth Spirits to quicken and refresh
e: There, O my Soul, we shall rest
om all our Labours, which are but the
ay to all that Happiness; there we shall
st from Sin and Sorrow, and no longer
troubled with our selves or others; there
e shall rest for ever in the Protection of
r God, in the Arms and Bosom of our
earest Lord.

VIII.

O Heaven! the eternal source of all
ese Joys, and infinitely more, and infi-
tely greater! As the Hart pants after the
ater-Brooks, so does my Soul thirst after
ee; After thee it is that I dally sigh and
ourn, and with a fixt and longing Eye
ok up, and say, When, O my God, shall
sit at the Fountain-head, and drink my
ll of those living streams! When shall I
e inebriated with that Torrent of Plea-
ures, which springs for ever from thy
lorious Throne! O that the days of my
anishment were fully finisht! How is the
ime of my weary Pilgrimage prolonged?
Why am I still detained in this valley of
ears? still wandering up and down in
his Wilderness of Dangers? Come thou,
weet Jesu, my only Hope, and sure deli-
erer out of all my Sorrows and Dangers:
ome thou, and here begin to dwell in my
leart, and fit me for the Life I shall lead
ereafter; Come, O my dearest Lord, and

prepare my Soul for thee; and then, wh
thou pleaſeſt, take it to thy ſelf. Ne
can we ſay too much of this glorious Su
ject, never can we think enough of t
Felicities of Heaven.

IX.

Who will give me the Wings of a Do
that I may fly away and be at reſt; tha
may fly away from the Troubles of th
Life, and be at reſt, dear Lord, with the
Here we, alas! are forc'd to ſigh, a
bear with Grief the Burden of our Mi
ries; often we encounter Chances th
endanger us, and divert our Progreſs in t
way to Bliſs: Often we are aſſaulted wi
Temptations that overcome us, and ſet
back in the counts of Eternity. How ma
Times, O my Soul, have we plainly co
cluded that this Earth affords no real Joy
How many times have we fully agree
that Heaven alone is the Place of Ha
pineſs!

X.

Yet do theſe falſe Allurements aga
deceive us, and ſteal away our Hearts
dote upon Folly: Yet do unconſtant
forget our beſt Reſolves, and wretcheſ
neglect our own Felicity. O thou vict
rious Conqueror of Sin and Death! D
thou aſſiſt us in this dangerous War-fare
O thou benign Refreſher of diſtreſſed Sp
rits, do thou relieve us in this tedio
Pi

Pilgrimage. Make us still thirst and sigh after thee, the living Fountain of Life-giving Streams: Make us despise all other Delights, and set our Affections entirely on thy Joys; since nothing, Lord, can satisfie our Souls but thee, O let our Souls seek nothing but thee; all is unquiet here, till we come to thee, and repose at last in the Kingdom of Peace.

The Prayer.

O Most Glorious God, who hast prepared for us the Joys of Heaven, and taught us the way to attain them, enable me I beseech thee stedfastly to attend thy divine Instructions; and assist my holy endeavours to withdraw my mind more and more from these sensible things, that it may have a clearer sight of its Heavenly Country from whence it came, and to which it desires to return; that so having my Eyes always fixt on that blessed recompence of reward, I may live above this World, and despise and trample upon all its Vanities and Allurements, which are apt to interrupt my progress towards thee.

II.

Thy blessed Son hath told us, that in thy House are many Mansions, and that he is gone to prepare a place for us, do thou I beseech thee for his Sake prepare us for those Mansions of Bliss, and that fullness of Joy which is in thy

Preſence; renew and perfect thine own Image in me, that being holy as thou art holy, I may be meet to be a partaker of the Inheritance of the Saints in Light, *that* Inheritance incorruptible and undefiled and that fadeth not away; *but is reſerved in Heaven for thoſe who are kept by the power of God, through Faith unto Salvation, to which bleſſed Inheritance, do thou, I beſeech thee, bring me and all thy faithful People, through the Merits and Interceſſion of thy dear Son our Saviour* Jeſus *Chriſt.* Amen.

MEDITATION III.

On Meekneſs.

Matth. 5. 5. *Bleſſed are the Meek, for they ſhall inherit the Earth.*

I.

Learn of me, ſays our Bleſſed Saviour, *for I am meek and lowly of Heart, and you ſhall find reſt to your Souls.* Thou, Lord, were wonderfully meek, a glorious Pattern of Humility and Patience. And in that Meekneſs and Patience didſt always poſſeſs

poſſeſs a well-compoſed Soul: A mind regular in all it's motions, always eaſie to it's ſelf, and always ready to do the Will of him that ſent thee.

II.

O my Soul, let us meditate upon, and imitate thee Meekneſs of the Humble and Patient Jeſus, who *was dumb as a Sheep before the Shearers, and as a Lamb that is brought to the Slaughter. He was oppreſſed and he was afflicted, yet he opened not his Mouth. When he was reviled, he reviled not again: When he ſuffered, he threatned not; but committed himſelf to him that Judgeth Righteouſly.* Let us labour to tread in his ſteps, and to imitate him in this lovely Grace. *To ſpeak Evil of no Man, to be no brawlers, but gentle, ſhewing all meekneſs unto all Men. For we our ſelves alſo were ſometimes fooliſh and diſobedient, and deceived,* &c.

III.

O thou the Fountain as well as Pattern of Meekneſs, poſſeſs our Souls with this excellent Virtue; that our minds may never be diſcompos'd, That our Tongues may not break out into violent Expreſſions, nor our Hands into any raſh injurous Actions. Let us be always calm and regular *within*, however irregular and full of confuſion the World be *without* us.

Meekneſs of Spirit is indeed the Heaven

of

of this Life, but the Heaven of Heavens O Lord, is above with thee. Meekneſs may qualifie our Miſeries here, but to be fully happy, we muſt ſtay till hereafter; till thy mercy brings us to our laſt great end. That glorious end for which our Souls were made, and all things elſe to ſerve them in their way.

V.

It is not to ſport away our time in Pleaſures, that thou O Lord, haſt plac'd us here on Earth. 'Tis not to gain a fair Eſtate; that thy kindneſs ſtill prolongs our Days. But to do good to our ſelves and others; and to glorifie thee in a wiſe improvement and regular uſe of thy Creatures. To encreaſe every day our longing deſires of beholding thee in thine own bright ſelf. By the goodneſs of thy Creatures we ſhould be inflamed with greater longings after thee, becauſe thou haſt all that goodneſs in thy ſelf: By the defect and inſufficiency of the Creatures, we ſhould increaſe our deſires of thy ſelf, becauſe thou haſt all that goodneſs which they want.

VI.

O Glorious and chiefeſt Good, whoſe infinite ſweetneſs provokes and ſatisfies all our Appetites! May my entire Affections delight in thee above all the vain enjoyments of the World: Above all praiſe

praise and empty Honour, above all Beauty and fading Pleasure; above Health, and all deceitful Riches; above all Power, and subtileſt Knowledg; above even all that thy own Bounty can give, and whatever is not thy very ſelf.

VII.

O may my wearied Soul repoſe in thee the home and center of Eternal Reſt. May I forget my ſelf to think on thee, and fill my memory, with the wonders of thy Love: That infinite Love which when my thoughts conſider, not as they ought alas! but as I am able; the Goods or Ills of this World looſe their Names, and yield not either reliſh or diſtaſt.

But the more I ſpeak of thee, the worſe I think of my ſelf; who have ſo little admired, eſteemed, loved and imitated thee; who alone art worthy of all the Honour, Glory and Service, that I and all Creatures can render unto thee.

The Prayer.

O Bleſſed Jeſu, who waſt led as a Sheep to the Slaughter, let I beſeech thee that admirable Example of Meekneſs, quench in me all ſparks of Anger and Revenge, and work in me ſuch a gentleneſs and calmneſs of Spirit, as no provocation may ever be able to diſturb. Lord, grant I may be ſo far from offering

fering the leaſt injury, that I may never return the greateſt, any otherwiſe than with Prayers and Kindneſs; ſhewing all Meekneſs unto all Men: That putting on Bowels of Mercy, Meekneſs, Long-ſuffering, thy Peace may rule in my Heart, and make it an acceptable Habitation to thee, who art the Prince of Peace, to whom with the Father and the Holy Spirit be all Honour and Glory, for ever. Amen.

MEDITATION. IV.

On the Creation.

Gen. I. 1. *In the beginning God Created the heavens and the earth.*

I.

LET us with Reverence appear before the Majeſty of Heaven, and humble our ſelves in the preſence of his Glory: Let us bring forth our Pſalms of Praiſe, and ſing with Joy to our great Creator. He made us, not we our ſelves, and freely beſtowed upon us all the reſt of his Creatures, to engage our Hearts to love his Goodneſs, and admire the Riches of his infinite Bounty; our Bodies he framed

of the Dust of the Earth, and gave us a Soul after his own Likeness; a Soul which all created Nature cannot fill, nor any thing below his own Immensity. For himself he made us, and for his glorious Kingdom; that we might dwell with him in perfect Bliss, and sing his Praises for ever.

II.

Too glorious art thou, O Lord, in thy self, and thy direct Ray shines too bright for our Eyes: yet may we venture to praise thee in thy Works, and contemplate thee, at least, reflected from thy Creatures: in them we may safely behold our mighty Maker, and freely admire the Magnificence of our God. Heaven and Earth are full of his Greatness: Heaven and Earth were created by his Power: From him all the Host of Heaven received their Being: from him they have the Honour to worship in his Presence.

III.

He kindled Warmth and Brightness in the Sun, and beautously garnisht the Firmament with Stars: He spread the Air, and stor'd it with Flocks of Birds: He gather'd the Waters, and replenisht them with Shoals of Fishes: He establisht the Earth on a firm Foundation, and richly adorn'd it with innumerable Varieties: Every Element is filled with his Blessings, and

and all the World with his liberal Mercie
He ſpake the word, and they were made
He commands and they are ſtill preſerved
He governs their Motions in perfect orde
and diſtributes to each its proper Office
contriving the whole into one vaſt Machi
a ſpacious Theatre of his own unlimite
Greatneſs.

IV.

O glorious Architect of Univerſal Na
ture, who diſpoſeſt all things in numbe
weight and meaſure! How does th
Wiſdom engage us to admire thee! how
does thy Goodneſs oblige us to love thee
How does thy Greatneſs and Supream Ex
cellency command us to reverence an
ſtand in awe of thee! Not for themſelve
alone, O gracious God, did thy Hand pro
duce thoſe happy Spirits; but partly t
receive in Charge thy little Flock, an
watch them in this Wilderneſs, till tho
gathereſt them to the Folds of Bliſs. No
for themſelves at all, O bounteous Lord
were the reſt of this huge Creation framed
but to ſuſtain our Lives in the way, an
carry us on to our Eternal home.

V.

O may our Souls firſt praiſe thee fo
themſelves, and the excellent Power
which thou haſt given them, and Implo
thoſe Powers in thy excellent Service. Ma
we praiſe thee, O Lord, for all thy Gifts

infinitely above all, ſtill value the Gi-
: May every Bleſſing be a Motive of
Gratitude, and every Creature a ſtep
Approach towards thee. So ſhall we
thfully obſerve their end, and happily
aſt arrive at our own; uſing them on-
to entertain us here, till our Souls be
epar'd for the Life of Heaven, till they
come full ripe for thee; and then fly
ay to thy Holy Preſence.

VI.

How admirable is thy Name, O Lord,
er all the Earth! how wiſe and graci-
s the Counſels of thy Providence! Af-
thou hadſt thus prepared the World,
a Houſe ready furniſht for Man to in-
bit; thy mighty Hand framed our Bo-
s of the Duſt, and built them in a ſhape
Uſe and Beauty: Thou didſt breath
o us the Spirit of Life, and fit us with
culties proportioned to our end; thou
veſt us a Soul to govern our Bodies, and
duedſt us with Reaſon to command in
r Soul. Thou revealedſt to us a Law
r the improvement of our Reaſon, and
ableſt us by thy Grace to obſerve that
w.

VII.

Thou mad'ſt us Lords over all thy Crea-
res; but little inferiour to thy glorious
ngels. Thou compelleſt whole Nature
ſerve us without Reward, and inviteſt

us

us to love thee for our own Happin
Thou designeſt us an Age of pure Delig
in that ſweet and fruitful Garden: Wh
having led a long and pleaſant Life, th
promiſedſt to tranſplant us to thine o
Paradiſe. All this thou didſt, O glori
God, the full poſſeſſor of unive
Bliſs.

VIII.

Not for any need thou hadſt of us,
the leaſt Advantage thou could'ſt der
from our being: All this thou didſt,
infinite Goodneſs, the liberal beſtower
all that we poſſeſs! not for any Merit, al
of ours, or the leaſt Motive we could o
to induce thee; but for thine own exc
ſive Charity, and the meer Inclination
thine own rich Nature; that empty
might receive of thy fullneſs, and be p
takers of thy over-flowing Bounty.

IX.

So ſheds the generous Sun his Bea
and freely ſcatters them on every ſid
guiding all the World with his bounte
Light, and kindly cheriſhing it with
fruitful Heat. And ſo doſt thou, and
finitely more, O thou God of infinite m
Perfections! So we confeſs thou doſt to
But we, what return have we made
Thee? have we conſidered well the E
of our beings, and faithfully complied wi
thy purpoſe to ſave us? Ah wretched we

neglect thy holy Rules, and govern Actions by Chance and Humor. We te forget our God that made us, and our Heads with Thoughts that un- us.

X.

Pardon, O gracious Lord, our paſt In- titude, and mercifully direct our Time come; teach every Paſſage of our yet aining Life, to expreſs the Acknow- gments due to thee and to thy Mercies. make our Senſes ſubject to our Reaſon, our Reaſon entirely obedient to thee: make the whole Creation conſpire to e Honour; and all that depend on Thee, n together in thy Praiſe: This is the y Praiſe thou expecteſt from us, and whole Honour thou requireſt of thy eatures. That by obſerving the Orders u appointeſt here, in this lower Region Motion and Change, we may all grow to be happy hereafter, in that State of manency and eternal Reſt.

Bleſs the Lord, O my Soul, and all that is hin me bleſs his holy Name. Worthy art u, O Lord our God, to receive Glory, and nour, and Power; becauſe thou haſt created things, and for thy Will they are and were ated.

The

The Prayer.

All thy works praise thee O Lord, and thy Saints give thanks unto thee; They shew the Glory of thy Kingdom, and talk of thy Power, that thy Power, thy Glory, and Mightiness of thy Kingdom may be known unto Men. Thy Kingdom is an everlasting Kingdom; and thy Dominion endureth throughout all Ages. Thou art worthy O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy Pleasure they are and were created. Thou art the sole Lord, and Proprietor of all things thou hast made; all things do necessarily depend on thee, and 'tis in thee only we live and move and have our Being; thou madest Man for thy self, and all things visible for Man, give me grace I beseech thee, humbly to admire and adore thy infinite fulness of being in thy self, and thy immense liberality to us, and mercifully carry on the whole Creation to its end; vouchsafing so to order all thy Creatures about us, by thy Grace, that they may attain their Perfection in duly serving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son, and our alone Saviour and Redeemer. Amen.

MEDI-

MEDITATION V.

On the Divine Perfections.

Matth. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

I.

COme, let us ſing the Praiſes of our God, and joyfully recite his Divine Perfections: His Being is of himſelf alone, and no Dependance his eternal Eſſence knows. His Knowledg fathoms the extent of all things, and with his Power he commands them as he pleaſes. His Goodneſs is ſupremely Infinite, and all his glorious Attributes tranſcendently adorable. Come, let us ſing the Praiſes of our God, and joyfully recite his Divine Perfections. He is the ſource of all Felicity, eternally full of his own unchangable Bliſs. Before Time began, he was; and when the Sun muſt looſe its light, his day will remain the ſame for ever.

II.

He is a Spirit moſt pure and holy, and Infinite in all Perfections, in Power, and Knowledg, and Goodneſs; He is Eternal, immu-

Immutable, and Omnipotent, most Wise and Just, most Happy and Glorious, and All-sufficient, most Gracious and Merciful and Tender and Benign, and Liberal and Beneficent: He is the Original and Fountain of all that is Good or Amiable; He is *Being it self*, and 'tis in him that *we live move and have our being*. Out of him we *have* nothing, we can *do* nothing; He is the *Father* and *Prop* of our being, the *Consolation* of our lives, and the sole *Arbiter* of our fate, upon whom our everlasting well or ill being depends.

III.

It is therefore highly meet and right that we should own and acknowledg his divine Perfections, by a suitable exercise of all our powers and faculties, that we should contemplate his Superlative Excellence with the deepest Awe, Reverence and Admiration; that we should love and desire him with the full bent and spring of our Souls, that we should fix and concenter upon him all our Passions and Affections, that we should make him our end and center, the center of our desires, and the end of our actions; that we should despise our selves and the whole Creation in comparison of him, and that we study so to please this absolutely perfect being, that we may at last be admitted to the glorious Communications of his infinite Perfections.

IV.

IV.

The Heaven of Heavens is the Palace of his Glory, and all created Nature the Subjects of his Dominion: In his Presence the brightest Seraphins cover their Faces, and all the blessed Spirits bow down their heads at his Foot-stool. It is the lov'd Imployment of those blessed Spirits to Sing aloud the eminent Prerogatives of their God and Ours. Let us then stretch our utmost Thoughts to exalt his Divine Greatness.

V.

But O most glorious and dreadful Deity, how dare we Wretches undertake thy Praise! how dare our sin-polluted lips pronounce thy Name; or where shall we find Expressions fit for thee, we cannot *praise thee according to thine excellent Greatness*, for *thy Name is exalted above all blessing and Praise*; all we can say is nothing to thy unspeakable Excellency, all we can think but a faint shadow of thy unconceivable Beauties; even the voice of Angels is too low to reach thy Worth, and their highest Strains fall infinitely short of thee, only in this shall thy Servants rejoyce, and all the Powers of our Souls be glad, that thy self alone art thine own full praise, thine own incomprehensible power, thine own unlimited Wisdom, thine own unspeakable Goodness praise thee.

Yea

VI.

Yea *All thy works praise thee, O Lord, and thy Saints give thanks unto thee, for it is a good thing to praise God and exalt his Name, and with honour to shew forth all his works, therefore be not slack to praise him. Thou art worthy to be praised with all pure and holy praise, therefore let thy Saints praise thee with all thy Creatures, and let thine Angels and thine Elect praise thee for ever.*

The PRAYER.

I.

O *Most Gracious God thou art the most Excellent nature, the Perfection of all Beauty, and the Fountain of all Graces: Thy Being standeth like the* Strong Mountains *and thy Perfections are like the* great deep. *Thou always wast and ever wilt be happy without us, or any of the Praises that we, or all other Creatures are able to render unto thee. It is we poor beggarly things, that stand in need of thy continued grace and love, who art the Father of our Spirits, the only hope and stay of our Hearts, the joy and filling and satisfying good in whom alone our desires can meet with perfect rest and repose.*

II.

When I consider all this I am amazed at my own stupidity, that I should not fear thee, and reverence thee, and love thee, and seek thy love and favour above all things, by studying

pleaſe thee in univerſal obedience to thy
eſſed will. But I ſee, O my God, the reaſon
hy I am no better affected towards thee; is,
cauſe I ſeldom contemplate thy Divine Per-
ſions; my Eyes are weak and cannot bear
e Splendours of thy Light, and I do not frequent-
enough conſider and deeply ponder, what I
ſes thou art, and in what relation I ſtand
thy Divine Majeſty.

III.

O my God have pity upon me, and ſince with-
t holineſs no Man ſhall ſee thee, do thou
beſeech thee, purifie my Soul, and enlighten
underſtanding that I may behold thy Face
Righteouſneſs, and be ſatisfied with thy
keneſs. O Let thy Beauties ſo attract my
ughts and deſires, that I may look for thee
holineſs and behold thy Power and thy
ory. I cannot now ſee it but in a Glaſs
rkly, but thou haſt told us that thoſe who are
re in heart ſhall hereafter ſee thee Face to
ce; grant therefore, O bleſſed God, I may
Love, Fear and Serve thee here, that I may
old thee and enjoy thee as thou art in thy
ite Self, for ever hereafter, through the
rits and Satisfaction of thy dear Son Jeſus
riſt our Lord. Amen.

MEDITATION VI.

Of the Divine Love.

Rom. 8. 38, 39. *For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.*

I.

LET us now conſider, O Lord our God, let us thankfully remember what thou art to us: Thou art the great beginning of our Nature, and glorious end of all our actions: Thou art the over-flowing ſource from whence we ſpring, and the immenſe Ocean into which we tend. Thou art the free beſtower of all we poſſeſs, and faithful promiſer of all we hope for. Thou art the ſtrong ſuſtainer of our life, and ready deliverer from all our enemies. Thou art the merciful ſcourger of our ſins, and bounteous rewarder of our Obedience. Thou art the only wiſe God, and the only ſafe conducter of this lifes Pilgrimage. Thou art the ever bleſſed God, and the eternal Reſt of our wearied Souls.

II.

Such words, alas, our narrowness is constrained to use, when we endeavour to speake thy Beauties. Wider a little can our thoughts extend, yet infinitely less than the least of thy Mercies. Tell us thy self, one word of thine expresses more, than all the eloquence of Men and Angels: Tell us thy self, O thou mild Instructer of the ignorant! what thou art to us. Say to our Souls, thou art our Salvation? but say it so, that we may hear thee: gladly will we run after the sound of that Voice, and hope by following it, to find out thee.

III.

When we have found thee once, O thou Joy of our Hearts! never let us lose thy sight again; never let us turn our eyes from thee; but stedfastly fix them on thy glorious Face. Suffer us not to go, till thou hast given us thy Blessing; and then may thy Blessing bind us faster to thee. To know thee, O Lord, is the highest Learning; and to see thy Face, the only Happiness. To know our selves is the truest Wisdom, and to see our own Poverty the safest Riches.

IV.

Let us now consider, O Lord our God! let us humbly remember what we are to thee. We, who, alas, are nothing in our selves, what can we be to thy Immensity?

thou, Lord, who art all things in thine own rich self, what canst thou receive from our poverty? This only we are to thee, O great Creator, the unthankful object of thy Bounties: This only we are to thee, O dear Redeemer! the unworthy cause of all thy Sufferings. Guilty we committed the Crime, and thou with thine Innocency undertook'st the Punishment: We went astray from the Path of Life, and thy Mercy came down from Heaven to seek us: to seek us in the Wilderness where we had lost our selves, and bring us home to the Discipline of thy Love.

V.

Lord, what are we, that thou should'st thus regard such poor, and vile, and inconsiderable Wretches! What can our good avail thy bliss, that with so many Charms thou woo'st us to love thee! What can our enmity prejudice thy Content, that thou dost threaten so violently, if we love thee not! Is there not misery enough in living destitute of thy blissful Love? Yes, yes dear Lord, and that thou knew'st, and that the only cause which mov'd thy Goodness to court our affections.

VI.

Thou knew'st, we else would cast away our selves by doting on the Follies of this deceitful World; thou knew'st the danger of our wilful nature; and therefore fly'st

by greateſt fears, and hopes, and by all the wiſeſt arts of love and bounty, to draw us to thy ſelf, and endow us with thy Kingdom. But oh, unhappy we! whoſe frowardneſs requires ſo ſtrange proceeding, to force upon us our own Salvation. Yet happy we are in this, that our wants have met ſo kind a hand, that our God is good, and that his goodneſs needs but our emptineſs to engage him to fill us, and nothing but our miſery to move him to make us happy.

VII.

Lord, without thee, what's all the World to us, but a flying Dream of buſie Vanities? It promiſes indeed a Paradice of Bliſs; but all it performs is an empty cloud. Thine are the Joys that ſhine fixt as the Stars, and make the only ſolid Heaven. Lord, without thee, what are we to our ſelves, but the wretched cauſes of our own ruin! we, till thou gav'ſt being, were purely nothing; more remov'd from happineſs, than the moſt miſerable of thy Creatures. Now thou haſt made us, we wholly depend on thee, and periſh immediately if thou forſake us.

VIII.

Thou, without us, art the ſame all-glorious Eſſence, being full of thy own eternal Felicity; without us thy Royal Throne ſtands firm for ever; and all the

Powers of Heaven obey thy Pleasure. Pity, O gracious Lord, our imperfect Nature, whose every circumstance is contrary to thine. Thou dwellest above in the Mansions of Glory, and we below in houses of clay; thou art immortal, and thy day out-lives all time; we are every moment going downward to our Grave. Thou art immense, and thy presence fills the Heavens; but the greatest of us, alas, how little are we! Two yards of air contain us while we live, and a few spans of earth suffice us at our death. Thou art Almighty power, All-sufficient fullness; we are poverty and weakness it self.

IX.

When, O my God, shall these distances meet together? When will these enmities embrace each other? We know they once were miraculously joyn'd, in the Sacred Person of thy eternal Son, when the King of Heaven stoopt down to Earth, and grafted into his own Person the Nature of Man. We hope they once again shall be happily united in the blissful vision of thy glorious self, when we shall be like thee by seeing thee as thou art; when the Children of the Earth shall be exalted to Heaven, and made partakers of thy Divine Nature. But are there no means for us here below? O thou infinitely high and glorious God! Is there no way to approach to-

wards thee, to diminish, at least, this comfortable distance? There is none in the way of holy Love; which none can attain, but by thy free Gift.

X.

Nor must we sinners dare to ask thou should'st love us, being infinitely unworthy to be called thy servants: Rather let us humbly beg thy Grace that we may love thee, who art so many ways worthy of more than our hearts. And yet, O dearest Lord, unless thou first love us, and sweetly draw us by thy gentle hand, never shall we be so happy as to love thee; nor never happy, unless we love thee. O bounteous God! to all thy Favours, add this one, of making us esteem thee above them all. Be thou to us our God and all things, and make us nothing in our own eyes. Be thou our whole everlasting delight, and let nothing else be any thing to us. Vanity of vanities, all is vanity, but the love of God, and hope to enjoy him.

The Prayer.

I.

O Most gracious God, and most kind and merciful Father, thou art the best Friend I have in all the World, and hast shewed a thousand times more Love to me than ever I shewed to my self, but vile and ungrate-

ful thou I am, I can think of all thy Goodness with cold and frozen affections and feel not the impressions of thy Love. There is a dead cloud of Ignorance spread over my Soul, that intercepts thy beams, I cannot fully know how lovely thou art.

II.

O do thou open and fix my eyes upon thee who art Love *it self as well as* altogether lovely, *inspire me with such clear and lively apprehensions of thy essential Beauties and Perfections; and thy bountiful Love and boundless Benevolence to all thy Creatures, as may every day move and more raise and improve my love to thee; It is the sole excellency of my Nature, that I am capable of loving thee, and it is my glorious privilege, that thou art pleased to accept such a worthless thing as my Love, and since thou hast prepared for those that love thee such good things as pass man's understanding, (I beseech thee) pour into my heart such love towards thee, that I loving thee above all things, may obtain thy promises, which exceed all that I can desire, through Jesus Christ our Lord.* Amen.

Of

Of DIVINE LOVE,

By *E. W.* Esq;

I.

THE Grecian *Muse has all their Gods (surviv'd*
For Jove *at us, nor* Phœbus *is arriv'd.*
Frail Deities, *which first the Poets made,*
And then invok'd to give their Fancies aid!
Let if they still divert us with their Rage,
That may be hop'd for in a better Age:
When not from Hellicon's imagin'd Spring,
But Sacred Writ, we borrow what we sing:
This with the Fabrick of the World began,
Older than Light, and shall out-last the Sun.

II.

Since this Oracle, (like Dagon) all
The false pretenders, Delphos, Hammon, fall;
Long since despis'd, and silent they afford,
Nature, and triumph, to th' Eternal Word.

III.

As late Philosophy our Globe has grac'd,
And rowling Earth amongst the Planets plac'd;
So has this Book entitled us to Heav'n,
And rules to guide us to that Mansion giv'n;
Tells the Conditions, how our Peace was made,
And is our Pledge for the great Author's Aid.
In Power in Nature's ampler Book we find,

But the less Volume do's express his Mind.

IV.

This Light unknown, bold Epicurus *taught,*
That his blest gods vouchsafe us not a thought;
But unconcern'd, let all below them slide,
As Fortune do's our humane Wisdom guide.

V.

Religion thus remov'd, the Sacred Yoke,
And band of all Society is broke:
What use of Oaths, of Promise, or of Test,
Where Men regard no God but Interest?
What endless War would jealous Nations vex,
If none above did witness what they swear?
Sad Fate of Unbelievers (and yet just,)
Among themselves to find so little Trust!
Were Scripture silent, Nature would proclaim
Without a God, our Falshood and our Shame.

VI.

To know our Thoughts, the object of his eye
Is the first step, towards being good, or wise.
For tho with Judgment we on things reflect,
Our Will determines, not our Intellect;
Slaves to their Passion, Reason Men employ,
Only to compass what they would enjoy;
His fear, to guard us from our selves, we need,
And sacred Writ our Reason does exceed.

VII.

For tho Nature shews the Glory of the Lord,
Yet something shines more glorious in his Word,
His Mercy this (which all his Works exceed)
His tender Kindness and Compassion tells,
Whilst we, inform'd by that Celestial Book,

Into the Bowels of our Maker look.

VIII.

Love there reveal'd, which never shall have end,
Nor had beginning, shall our Song commend,
Describe it self, and warm us with that flame,
Which first from Heav'n, to make us happy, came

IX.

The Fear of Hell, or aiming to be blest,
Savours too much of private Interest;
This mov'd not Moses, nor the zealous Paul,
Who for their friends, abandon'd Soul and all:
A greater yet, from Heav'n, to Hell descends:
To save, and make his Enemies his Friends,
What line of praise can fathom such a love,
Which reacht the lowest Bottom from above?
The Royal Prophet that extended Grace,
From Heav'n to Earth, no farther but half that (space;
The Law was regnant and confin'd his thought,
Hell was not conquer'd, when that Poet wrote;
Heav'n was scarce heard of, until he came (down,
To make the Region, where Love triumph's (known.

X.

That early Love, of Creatures yet unmade,
To frame the world th' Almighty did perswade.
For Love it was that first created Light,
Mov'd on the Waters, chas'd away the Night
From the rude Chaos, and bestow'd new grace
On things dispos'd of, to their proper place;
Some to rest here, and some to shine above,

Earth,

Earth, Sea and Heaven, were all th' effect
(of Love
And love would be return'd, but there was
(none
That to themselves, or others yet were known.

XI.

The World a Palace was, without a Guest,
Till one appears that must excel the rest.
One like the Author, whose capacious mind
Might by the glorious work the Maker find,
Might measure Heav'n, and give each Star
(a name,
With Art and Courage the rough Ocean tame;
Over the Globe, with swelling Sails might go,
And that 'tis round, by his Experience know.
Makes strongest beasts obedient to his will,
And serve his use, the fertile earth to till.

XII.

When by his Word, God had accomplisht all,
Man to create, he did a Council call;
Imploy'd his hand, to give the Dust he took
A graceful Figure and majestick Look
With his own Breath, convey'd into his Breast
Life and a Soul, fit to commend the rest,
Worthy alone to celebrate his Name,
For such a Gift, and tell from whence it
(came;
Birds sing his Praises in a wilder note,
But not with lasting numbers, and with
(thought:
Man's great Prerogative; but above all

His

His Grace abounds, in his new Favourites.

XIII.

If he create, it is a World he makes;
If he be angry, the Creation shakes;
From his just Wrath, our guilty Parents fled,
He curst the Earth, but bruis'd the Serpents (head.
Amidst the storm, his Beauty did exceed,
In the rich Promise, of the Virgins Seed.
Tho Justice Death, as satisfaction craves,
Love finds a way to pluck us from our graves.

XIV.

Not willing Terror should his Image move,
He gives a Pattern of Eternal Love,
His Son descends to treat a Peace with those
Which were, and must have ever been his Foes;
Poor he became, and left his glorious Seat,
To make us humble, and to make us great.
His business here, was happiness to give,
To those, whose malice could not let him live:
Legions of Angels which he might have us'd,
For us resolv'd to perish, he refus'd.
While they stood ready to prevent his loss,
Love took him up, and nail'd him to the Cross.
Immortal Love, which in his Bowels reign'd,
That we might be by such a Love constrain'd
To make return of Love, upon this Pole,
Our Duty does, and our Religion role.
To love is to believe, to hope to know,
'Tis an Essay, a taste of Heav'n below.

XV.

He to proud Potentates would not be known;

Of

Of those that lov'd him, he was bid from
(none;
Till Love appear, we live in anxious doubt;
But Smoak will vanish, when that flame breaks
(out.
This is the Fire, that would consume our dross,
Refine and make us richer by the loss.

XVI.

Could we forbear disputes, and practice love,
We should agree as Angels do above.
Where love presides, no vice alone does find
No entrance there, but vertues stay behind:
Both Faith and Hope, and all the meaner train
Of moral vertues at the door remain;
Love only enters, as a native there:
For born in Heav'n, it does but sojourn here.

XVII.

He that alone, would wise and mighty be,
Commands that others love as well as he,
Love as he lov'd, how can we soar so high?
He can add Wings, when he commands to fly;
Nor should we be with this command dis-
(may'd,
He that Example gives will give his aid;
For he took flesh, that where his precepts fail
His practice as a pattern may prevail;
His love at once, and dread instructs our
(thought
As man he suffer'd, and as God he taught;
will for the deed he takes, we may with ease
Obedient be, for if we love, we please.

XVIII.

XVIII.

Weak tho we are, to love is no hard Task,
And love for love, is all that Heav'n does (ask,
Love, that would all men just and temperate (make;
Kind to themselves, and others for his sake.
'Tis with our minds, as with a fertile ground,
Wanting this love, they must with weeds (abound:
Unruly Passions, whose effects are worse
Than thorns and thistles springing from the (Curse.

XIX.

To Glory Man or Misery is born;
Of his proud foe the Envy or the Scorn:
Wretched he is, or happy in extream;
Base in himself, but great in Heav'ns esteem.
With love, of all created things the best;
Without it more pernicious than the rest.

XX.

For greedy Wolves unguarded Sheep devour,
But while their hunger lasts, and then give o're.
Man's boundless avarice, his want exceeds,
And on his Neighbours round about him feeds;
His Pride and vain Ambition are so vast,
That deluge like they lay whole Nations waste.
Debauches and excess (tho with less noise)
As great a portion of mankind destroys.
The Beasts and Monsters Hercules *oppress,*

Might

Might in that age some Provinces infest.
These more destructive Monsters are the
(*bane*
Of every Age, and in all Nations reign:
But soon would vanish, if the World were
(*blest*
With sacred Love, by which they are repress.

XXI.

Impendent Death, and guilt that threatens
(*Hell,*
Are dreadful guests, which herewith mortals
(*dwell,*
And a vext Conscience mingling with their
(*joy*
Thoughts of despair, does their whole life
(*annoy:*
But love appearing, all those Terrors fly,
We live contented, and contented die;
They in whose breast, this sacred love has
(*place,*
Death as a passage to their joy embrace.

XXII.

Clouds and thick vapours which obscure the
(*day,*
The Sun's victorious beams may chase away;
Those which our life corrupt, and darken, love
The nobler Star, must from the Soul remove;
Spots are observ'd in that which bounds the
(*year.*
This brighter Sun moves in a boundless
(*sphear*
Of Heavn the joy, the glory and the light,
Shines

Shines among Angels, and admits no night.

XXIII.

This Iron Age, so fraudulent and bold,
Touch'd with that love, would be an age of (gold;
Not as they fain'd, that Oaks should Hony (drop,
Or Land neglected, bear an unsown Crop;
Love would make all things easie, safe, and (cheap;
None for himself, would either Sow or Reap:
Our ready help, and mutual love would yield
A nobler harvest, than the richest field;
Famine and dearth, confin'd to certain parts
Extended are, by barrenness of hearts;
Some pine for want, while others surfeit (now;
But then we should the use of plenty know;
Love would betwixt the rich & needy stand,
And spread Heav'ns bounty with an equal (hand;
At once the givers and receivers bless,
Encrease their joy, and make their suffer- (ings less.

XXIV.

Who for himself no Miracle would make,
Dispens'd with Nature, for the peoples sake.
He that long fasting would no wonder shew,
Made Loaves and Fishes, as they eat them, (grow:
Of all his power, which boundless was above,
Here he us'd none, but to express his love;

And

And such a love, would make our joy exce
Not when our own, but other mouths we fe

XXV.

Laws would be useless, which rude Natu
(awe
Love changing Nature, would prevent th
(Law
Tygers and Lions into dens we thrust,
But milder Creatures with their freedo
(trust
Devils are chain'd, and tremble, but th
(Spous
No force but Love, nor bond but Boun
(know
Men, whom we now so fierce and danger
(se
Would Guardian-Angels to each other b
Such wonders can this mighty Love perfor
Vultures to Doves, Wolves into Lam
(transfor

XXVI.

Love, what Isaiah *prophecy'd, can do,*
Exalt the valleys, lay the mountains low;
Humble the lofty, the dejected raise,
Smooth and make straight, our rough an
(crooked way
Love, strong as death, and like it levels all,
With that possest, the great in title fall
Themselves esteem, but equal to the least,
Whom Heav'n with that high character h
(bles
This Love, the Center of our Union, can
Alo

ome bestow compleat repose on Man;
me his wild appetite, make inward peace,
nd foreign strife among the Nations cease.

XXVII.

o Martial Trumpet should disturb our rest
or Princes arm, tho to subdue the East;
Where for the Tomb so many Heroes taught
y those that guided their Devotion fought.
rice happy we! could we like ardour have,
gain his love, as they to win his grave.
ve as he lov'd, a love so unconfin'd,
Vith arms extended, to embrace mankind.
elf-love wou'd cease, or be dilated, when
We should behold, as many selfs as men,
ll of one Family, in Blood all ty'd,
is precious Blood, that for our ransom dy'd.

XXVIII.

ho' the Creation, so divinely taught,
uch a bright lively Image in our thought,
nd the first spark of new created light,
rom Chaos struck, affects our present sight:
et the first Christians did esteem more blest
The day of rising, than the day of rest;
hat every week might new occasion give,
o make his triumph in their memory live.
hen let our Muse compose a Sacred Charm,
o keep his Blood among us ever warm.
And singing, as the blessed do above,
Vith our last breath dilate this flame of

XXIX. (*Love.*

But on so vast a Subject, who can find

Word,

VVords that may teach th' Idea's of his
Our Language fails, or if it could sup
VVhat mortal thought can raise it se
(hig
Despairing here we might abandon art,
And only hope to have it in our heart;
But though we find this Sacred Task
(ha
Yet the design, th' endeavour brings rewa
The Contemplation do's suspend our woe,
And makes a truce with all the ills we kn

XXX.

As Saul's *afflicted spirit from the sound*
Of David's *harp a pleasant solace found;*
So on this theme, while we our Muse
(ga
No wounds are felt of fortune or of age
On divine Love to meditate is peace,
And makes all care of meaner things to ce
Amaz'd at once and comforted to find
A boundless power so infinitely kind;
The Soul contending to that light to fly
From her dark Cell, we practice how to dy
Imploying thus the Poets winged Art,
To teach this Love, and grave it in our Hea

XXXII.

Joys so compleat, so solid and severe,
Would leave no room for meaner pleasur
(there
Pale they wou'd look, as stars that must be go
When from the East the rising Sun comes on.

M-E D

MEDITATION VII.

Of God's Benefits.

l. 103. 1. *Bless the Lord, O my Soul, and forget not all his Benefits.*

I.

From thee, O Lord, we derive our being: and from the same goodness our continuance to be; if thou withdrawest thy hand for one single moment, we instantly return to our first nothing. From our Enemies his providence defends us, and covers our heads in the day of danger: sends in his Grace to relieve our weakness, and disappoints the temptations that threaten to undo us. Here his Almighty power sustains our life, and mercifully allows us space to repent; that by well employing the time he lends us, we may safely provide for our own Eternity. He still repeats his Blessings to us, and shall we neglect our Duty to him? He freely bestows on us all our day, and shall we not spend half an hour in his service? O, my Soul be not so slothful, but still adore that God that preserves thee.

II.

II.

Be thou eternally ador'd, O God our Salvation, and may thy Praises sung by thy servants for ever. When our first Parents had disobeyed thy Precepts, to the ruin of themselves, and their whole Posterity, thy Mercy immediately provided a Remedy, thou didst provide and promise a powerful Redeemer a Redeemer that should conquer Sin and Death, and crush in pieces the Serpent's Head, who drew us into misery. A Redeemer that should fully repair the Breaches of Mankind, and render our condition better than before; enlightning our eyes with a clearer view of those excellent truths that belong to our peace; and supporting our Nature with a stronger grace to bear us safely up through all encounters till we arrive at the land of rest, and be received for ever into that glorious Kingdom.

III.

O blessed Jesu, our strength, our Guide, who knowest and pitiest our weak capacities, who in thy tender care hast contrived such means, that nothing can undo us but our own perverseness, nothing but the wilfull love of Sin and Death. How easie hast thou made the way to Heaven, how light is the burthen thou layest on thy servants! It is but to believe in thee,

he God of Truth; but to love thee, our greatest benefactor; and we perfectly fulfil every branch of thy Law. 'Tis but desiring to see thee, our Supreme Beatitude, and we are sure to possess an eternity of joy.

IV.

Blessed, O my God, be the Wisdom of thy Providence, that alone knows the way to draw good out of evil; that not only restores us to our first degree, but makes even our fall rebound us to a greater height. Lord, as thy goodness turns all things to the advantage of thy Elect; O may the Elect praise thy Goodness in all things: Admirable wert thou, O Lord, in thy merciful promise, but infinitely more in thy wonderful performance. Thou didst not depute an Angel to supply thy Place, nor entrust so tender a Work to the management of a Seraphin; but thy self didst bow the Heavens and come down, and with thy own blest hands work our Redemption.

V.

Thy self didst take upon thee our frail Nature, and vouchsafe to be born of an humble Virgin; condescending to the weakness of a Child, a Child whose Parents were poor and unesteemed in the World; not declining the mean entertainment of a Stable: O how unfit for the Birth of the King of Heaven! But contenting

ting thy self with the Cradle of a Manger and the uneasie lodging on a Bed of Straw, refusing the soft accommodation of the Rich, to undergo the Inconveniencies of a poor Stranger: only the faithful *Joseph* [illegible] waiting on thee, and provided, as he was able, for his helpless Family; only the pious Mother dearly embrac'd thee, and wrapt thy tender Limbs in little Cloaths.

VI.

Wonder, O Heaven, and be amaz'd O Earth, and every Creature humbly bow your heads; bow and adore this Incomprehensible Mystery; *The word was made flesh, and dwelt among us.* But most of all we who are most concerned, the banish'd Children of unfortunate *Adam*; let us bow down our Faces to the Dust, and prostrate adore, so unspeakable a mercy. Behold thus low my Saviour stoopt for me, to check the Pride of my corrupted nature. Behold, thus low he stoopt, to take me from the Ground, and raise me to the felicities of his own Kingdom.

VII.

Lift up thy voice with joy, O my Soul, and sing Hosanna to the new-born Jesus; call all his blessed Angels to Celebrate his Birth, and repeat afresh that heavenly Anthem, *Glory be to God on high, on Earth peace, good-will towards men*; rejoyce all you faithful Nations of the Earth, when

you

u hear the ſweet Name of our dear Re-
eemer: Rejoyce and with your bended
nees and hearts adore the bleſſed Jeſus:
e is the Son of the everlaſting God,
ually participating the Glories of his
ther: He is that great *Meſſias* whom
e Prophets foretold, and all the ancient
ints ſo long expected.

VIII.

At length, in the fulneſs of Time, he
me in perſon to viſit our miſerable
orld: He came with Hands full of Mi-
cles, and every Miracle full of Mercy. He
ade the crooked become ſtraight, and
e lame to walk and leap for Joy. He
pen'd the Ears of the Deaf to hear, and
ve ſight to them that were born Blind:
e looſened the tongues of the Dumb to
eak; O may he govern ours to ſing his
raiſe! He cleanſed the Leprous by the
Word of his Mouth, and healed their Diſ-
aſes who but toucht his Garment.

IX.

To the Poor, he reveal'd the Treaſures
f his Goſpel, and taught the Simple the
yſteries of his Kingdom. He caſt out
evils by the command of his Will, and
rc'd them to confeſs and adore his Perſon.
e raiſed the Dead from the grave to life,
he dead that was four days buried and
orrupted: Nay, even himſelf being ſlain
r us on the Croſs, and his Tomb made

fast and secured with a Guard, He rais
again by his own victorious Power, a
carried up our Nature into the high
Heavens. All these stupendious Signs,
glorious Jesu! were done by the hand
thy Almighty Mercy, to witness thy Tru
with the Seal of Heaven, and endear th
Precepts. with obliging Miracles; th
thus engag'd we might believe in the
and obeying thy Law be eternally save

X.

O let not all his love, dear Lord, be lo
by so many tokens so kindly expres't. O
Miracle more we humbly beg, but one
strangely hard as any of the rest: Soft
our stony Hearts into a tender Sense
thy greatness, and their own true du
Raise our dead Spirits from this hea
Earth, to dwell with thee in the Land
the Living: That, as we here admire th
bounteous Power, and daily sing the wo
ders of thy Grace, we may hereafter ado
thy blessed Self, and sing eternally the wo
ders of thy Glory.

The Prayer.

I.

O *Blessed God, who* daily loadest
with benefits, as is thy Majesty
Is thy Mercy; *for thou art infinitely good*
all thy Creatures, even to ungrateful and

worthy Men. It is a wonder, O Lord, that thou ſhould'ſt be at ſuch expence about thoſe, who had choſen to be any thing rather than ſuch as thou madeſt them. None but infinite compaſſion could be ſo tender of thoſe who had deſpiſed thy Image, and loved to live like the Beaſts that periſh: None but thou, O merciful God, could think of beſtowing greater benefits on ſuch brutiſh Sinners, and nothing but a ſtupid negligence and unaccountable inconſiderateneſs could ever refuſe to be made partakers of ſuch endleſs Happineſs as thou deſigneſt to us.

II.

Thou ſendeſt one Bleſſing as the earneſt of another; having given thy Son to us, that he might give us thy holy Spirit, and given him to die for us that he might give us life: Thou granteſt to us thy Grace that we may repent, and thou giveſt us Repentance that thou mayeſt give us Pardon; thou giveſt us temporal Bleſſings that we may thirſt after ſpiritual, and thou filleſt us with ſpiritual bleſſings in Chriſt, that we may long for the accompliſhment of them in immortal Life; thou doſt us good before we ask, and giveſt liberally unto us, that thou mayeſt move us to ask more; thou beſeecheſt us, that we would let thee bleſs us, and not put impediments in the way of our own Happineſs.

III.

And O how great, how free is that goodneſs, which is moſt of all pleaſed when we are happy, and eſteems our doing our ſelves good with thy

grace and favour the only return that we should make of thy bounty. What shall I render unto the Lord for all the benefits he hath done unto me! *my Praises and Thanksgivings consist too much in words and transient admirations, give me, O bountiful God, who art* the giver of every good and perfect gift, *who* giveſt liberally and upbraideſt not, *give me, I beseech thee, such a serious, and considerate heart as to return unto thee the constant uniform and chearful obedience of a godly Life, by which I know I shall not only most praise and glorify thee, but do the greatest benefit to my self; give me grace so to use the good things thou vouchsafeſt me here, that I may be capable of enjoying those richer blessings which thou hast promised in the other World to all that love and obey thee, through Jesus Christ my Saviour.* Amen.

MEDITATION. VIII.

On the Mercies of God.

Dan. 9. 9. *To the Lord our God belong mercies and forgiveneſs, though we have rebelled against him.*

I.

WIpe away the tears from thine eyes, O my Soul! and clear thy heart from all clouds of deſpair; for tho' our God is

is Infinite in power to punish, yet he is full as Infinite in goodness to save. How often have we broken his Divine Commands! yet still his Earth sustains and serves us. How often have we abus'd our fulness of Bread! yet still his Clouds shower Plenty upon us. He is *merciful and gracious*, as well as *long-suffering*; a God *forgiving iniquity, transgression and Sin.* He spares us so long, that we may have time to repent, and seek and obtain his Pardon.

II.

Only the Proud Apostate Angels find no forgiveness, because their obstinacy does refuse to seek it: could those Rebel-Spirits disclaim their Crimes, and turn again to obey their Maker, his Clemency would soon revoke their Sentence, and restore them to shine in their first bright Seats. But Oh, the excess of Mercy vouchsafe to *Adam*, and to us dust and ashes, his contemptible Posterity! For whom the Soveraign King of Heaven humbled himself to descend upon Earth, to lead a poor laborious Life, and suffer a painful ignominious Death.

III.

He came to be a Prince and a Saviour to us, to give us repentance and remission of Sins: to teach us by an exemplary Life how to live acceptable to God; and to satisfie for Sins by his Death. Thy Mer-

cies, O Lord, are above all thy works, and this is above all the reſt of thy Mercies.

IV.

Still, my Soul, dwell in contemplation of the Mercies of our God, it is good and pleaſant to be here. When we lay buried in the abyſs of nothing, it was his own free goodneſs that call'd us into being. He faſhion'd our Limbs in our Mother's Womb, and fill'd our Nurſes Breaſt with Milk. He enlarg'd our little ſteps when we began to go, and carefully preſerv'd our helpleſs infancy: Commanding even his Angels to bear us in their hands, leſt we daſh our feet againſt a ſtone.

V.

How many dangers, my Soul conſider, have we happily eſcaped, and not one of them but was govern'd by a Divine Providence! How many Bleſſings do we daily receive, and there is not one of them but proceeds from his Bounty! He provided Tutors to inſtruct our Youth, and to plant in our tender Minds the Seeds of Vertue; He appointed Paſtors to feed our Souls, and ſafely guide them in the way of Bliſs. He ſealed his Love with Sacraments of Grace to breed and nouriſh in us Faith and Charity.

VI.

VI.

All this thou haſt done, O merciful Lord! the wiſe diſpoſer of Heaven and Earth: All this thou haſt done, and ſtill thou goeſt on by infinite ways to gain us to thy love. Thou commandeſt us to ask, and promiſeſt to grant; thou inviteſt us to ſeek, and aſſureſt that we ſhall find. Thou vouchſafeſt even thy ſelf to ſtand at the door and knock; and if we open, thou entereſt and filleſt our hearts with joy. If we forget thee, thou renew'ſt our memories; if we fly from thee, thou ſtill kindly find'ſt ſome means to recall us. If we defer our amendments, thou doſt patiently ſtay for us, and nevertheleſs when we return we find thy arms open to embrace us.

VII.

If when we had loſt our way and were wandring from thee, thy matchleſs kindneſs did condeſcend to ſeek us, and give us an effectual call, thou wilt not refuſe us when we ſeek after thee.

The Prayer.

I.

O *Moſt Gracious Lord, whoſe Mercies endure for ever; who haſt revealed thy ſelf to mankind in Chriſt* Jeſus, *full of Pity and Compaſſion*, Merciful and Gracious, Long ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands,

forgiving iniquity, transgression and sin. *I thy unworthy creature have had long experience of this Gracious property of thine, for notwithstanding my daily provocations against thee, thou still heapest mercy and loving-kindness upon me.*

II.

I had forfeited my Soul to thee, and thou mightest justly have cut me off, and given me my Portion with the wicked. But thou hast Spared me when I deserved punishment, and in the midst of wrath hast thought upon mercy. *O let me never abuse thy Mercies, nor grow careless, wanton and secure under the abundance of thy Goodness, but look on them as engagements and mighty arguments to love, acknowledge and obey thee; let thy Patience and forbearance lead me to Repentance, and enable me by thy grace* to do Justly, to love Mercy, and to walk humbly with thee my God: *That as I have hitherto been a signal instance of thy Mercy and Goodness, so I may be an happy Instrument of thy Praise to all Eternity.* Amen.

MEDITATION IX.

On the Cares of this Life.

Pſal. 127. 3. *It is but loſt labour, that ye haſten to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.*

I.

IT is not ſo much our ſloth undoes us, as imprudent choice in applying our diligence: Many, alas, take pains enough; many perplex themſelves too much. See how the buſie toylers of the World are chain'd perpetually like ſlaves to their Work.

II.

How early they riſe, and go late to ſleep, and eat the bread of Care and Sorrow! See how the hardy Soldiers follow their Prince through a thouſand difficulties to meet with dangers! See how the venturous Mariners expoſe their lives over ſtormy Seas into barbarous Nations!

III.

And why all this, poor ill-adviſed wretches! but to fetch, perhaps, a little Fiſh or Spice? to gain a few pence, or

some petty Honour; which others often share in more than your selves.

IV.

O bounteous Lord, how easie are thy Commands! how cheap hast thou made the purchase of Heaven! half this pains would fit us for thy Kingdom; half these Sufferings bring us to thy Glory, were they devoutly undertaken for thee, and the higher enjoyments of thy glorious Promises.

V.

Thou bidst us not freeze under the Polar star, nor burn in the heats of the Torrid Zone: But proposest a sweet and gentle rule, and such as our nature it self would chuse, did not our passions strangely mislead us, and the world about us distract our reason.

VI.

Thou bidst us but wisely love our selves; and attend above all things our own true Happiness. Thou bidst us value even this world as much as it deserves; since 'tis the School that breeds us up to the other: only we are forbidden to be wilful fools; and prefer a short vanity before eternal felicity.

VII.

O the mild government of the King of Heaven! this we can do whatever else we are doing: This we can do, even

while

while we ſit ſtill; and only move our thoughts towards thee. Nay, then we beſt perform this beſt of works, when all our powers are quiet in thee. Yet let not this thy facile ſweetneſs, deareſt Lord! be abuſed by us to a wanton neglect: but make us love thee ſo much the more, as thou more diſcovereſt the exceſs of thy love. Too often are we troubled about many things, when the truly neceſſary is but one.

VIII.

We have here no permanent City, but are bound in queſt of *Jeruſa'em* above, the Eternal Manſion of Bliſs. Jeſus came down to give us a glimpſe of it; and made his own life the Card to direct us to it.

The PRAYER.

O *Gracious Lord, who haſt promiſed the good things of this Life to them that* ſeek firſt thy Kingdom and the Righteouſneſs thereof, *enable me, I beſeech thee, to diſcharge my mind of all ſuperfluous cares and immoderate love for the things of this Life, let me never entertain ſuch a love to this World as is inconſiſtent with my hope of Heaven:* One thing is needful, give me grace to chuſe that good part which ſhall not be taken from me; *to* ſet my affections on things above, *that* where my treaſure is, there my

my heart may be also, *and to use my utmost diligence to make my Calling and Election sure*; that doing these things I may never fall, but an entrance may be ministred unto me abundantly into the everlasting Kingdom of our Lord Jesus Christ, *to whom with thy self and thy eternal Spirit be rendred all Honour, Glory and Power, from this time forth and for evermore.* Amen.

A PRAYER, compos'd by an eminent Divine of the Church of *England*, for the Use of a Person of Quality, dubious in her Opinion.

O *Lord God of Truth! I humbly beseech thee to enlighten my mind by thy Holy Spirit, that I may discern the true way to eternal Salvation, to free me from all prejudice and passion, from every corrupt affection and interest that may either blind or seduce me in my search after it; make me impartial in my enquiry after Truth, and ready whenever it is discovered to me, to receive it in the love of it, and to continue stedfast in the profession of it to the end of my days.*

II.

I perfectly resign my self, O Lord, to thy conduct

conduct and direction, in Confidence that thy Mercy and Goodneſs is ſuch, that thou wilt not ſuffer thoſe who rely upon thy guidance, and ſincerely deſire to know the Truth, finally to miſcarry: And if in any thing that concerns the true Worſhip and Service of thee my God, and my everlaſting happineſs, I am in any error and miſtake, I earneſtly beg of thee not to take notice, but convince me of it, to reveal thy Truth to me, and to lead me in the way wherein thou would'ſt have me to go.

III.

But if by thy grace and mercy I am already brought into the way of truth, I beſeech thee to confirm and eſtabliſh me in it more and more, to ſettle my doubting and wavering mind, and to give me joy and peace in believing; and always to preſerve in me a great Compaſſion, and a ſincere Charity towards thoſe that are in error and ignorance of thy Truth, and becauſe my bleſſed Saviour hath promiſed, that they that do his Will ſhall know his Doctrin, grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy Will and my Duty.

IV.

Grant, O heavenly Father, theſe my moſt humble and hearty Requeſts, for his ſake who is the Way, the Truth, and the Life, my bleſſed Saviour and Redeemer Jeſus Chriſt. Amen.

A Private PRAYER.

O Lord, *who inhabiteſt Eternity, thou art exalted above all Principalities and Powers, Saints and Seraphims are raviſhed with thy Glory: Angels and Archangels adore thy Greatneſs; Holineſs and Honour wait upon thy Throne; the Scepter of thy Kingdom is an everlaſting Scepter, thou loveſt Righteouſneſs, and hateſt Iniquity; and therefore they that come before thee, muſt worſhip thee in ſpirit and in truth, if they would be either heard or received of thee: I confeſs I am not worthy to appear in thy preſence, that can preſent unto thee no other Offering, than a ſinful and deformed Soul, which deſerves no longer to be accounted thine, having loſt that purity and likeneſs which made it ſo.*

II.

I am not worthy to receive any more tenders of mercy, that have ſo often deſpiſed it, nor to ſee what is the riches of thy Love, that have ſo unworthily preferred the Trifles of this life, before the Treaſures of thy Grace. Thou madeſt it the end of my Creation, that I ſhould glorifie thee; but I of all thy Creatures have leaſt performed it. That time which I ſhould have employed in thy ſervice, I have ſacrificed to Sin and the Pleaſures of the World.

III.

III.

Thou didst so love the World, that thou gavest thy Son to die for it: But I have so loved the World, that I have despis'd Heaven and my Saviour, rejected the Holy One whom thou hast sent, and by my unworthy Life have dishonoured that happy Name whereby I am called thine, and entituled to thy Kingdom.

IV.

But though my sins cry aloud for punishment, yet the voice of thine own Mercy, and my Saviour's Blood, begs more powerfully for pardon. O let his Sufferings be my reconciliation; his punishment for sin, my freedom from it; let the bitterness of thy wrath on him, be turned into the sweetness of thy love to me; that his Cross may be my Triumph, and the merits of his Passion the purchase of my Peace; and grant that having obtained mercy, I may walk accordingly, that being bought for Heaven, I may no more sell my self to sin, nor prefer a few moments of Pleasure, before an eternity of Joy.

V.

Make me to consider the great obligations thou hast laid upon me to love and serve thee, the infinite and abundant testimonies of thy love, which invites my gratitude, and that happiness which is the reward of them that seek thee. Over not the motions

of

of sin be more powerful in me than the obligations of thy grace, nor the pleasures of this life of more value to me than the Joys that are to come: but make me to walk cheerfully in that way which thou hast set before me, that my temptations may but strengthen me more, that neither the Crosses, nor yet the Pleasures of this life may be able to deject or drown my Piety; but in what condition soever I am in, I may be still found stedfast in my duty to thee my God.

VI.

O thou infinite goodness, teach me to adore thee with my whole heart, and to conform my Life unto thy Law with a perfect constancy. Make me to consider that exceeding weight of Glory, which thou hast promised to those that strive to conquer the World for thy sake. O let those Joys which are so much above my thoughts, be ever in them; let my inability to comprehend the Happiness of thy Kingdom, heighten my desires after it.

VII.

Make me to see the little use, but the great vanity of this world, that so the Pleasures of it may not steal away my heart from the contemplation of a better; but that my life may be a perfect and perpetual Sacrifice of obedience, ever pleasing in thy eyes. O let thy service be ever most delightful

ul to me, that I may labour to improve my
lf before thee, by my inward and only de-
res after thee; that whatever defects at-
end my actions, this may be inseparable
n me, even to fear thy name; that so
eading a holy life here, I may lead a hap-
y and heavenly life hereafter; and being
filled with righteousness, I may be filled
ith glory, and possess joys unspeakable for
evermore.

A Prayer for HUMILITY.

O *Most glorious God, with what awe and reverence ought I to make mention of thy Name,* who dwellest in Eternity, whose Throne is inestimable, whose Glory cannot be comprehended, before whom the Hosts of Angels stand with trembling, *with what humility of Soul ought I to acknowledg thy divine Grace, that thou who art so great and highly exalted wilt humble thy self to take notice of such poor things as we are.*

II.

Thou art to be admired with our highest thoughts: thou art to be loved with all our Heart, and Soul, and Strength; we ought to render thee most chearful Service, and confess that we never serve our selves more than when we even loose

all

all thoughts of our ſelves and forget all things here in admiring, loving, praiſing and giving thanks unto thee.

III.

O *Bleſſed God, give me, I beſeech thee, that humble Spirit which may deſtroy in me all proud and vain conceits of my ſelf, and make me ſee that I am Miſerable, and Poor, and Blind, and Naked, not only Duſt but Sin, and utterly unworthy of the leaſt of all thy Mercies; teach me to know thee, and my ſelf, that the ſenſe of thy incomprehenſible Glory, and my own vileneſs, may make me humble and lowly, and never to* think of my ſelf more highly than I ought to think.

IV.

Teach me to tread in the ſteps of my bleſſed Saviour, and enable me to follow him in his Humility, Meekneſs, and Patience, Contentedneſs, and Peaceableneſs, till I be endued with the ſame Spirit that was in him. Settle in my heart a ſerious and ſtrong ſenſe of the Glory to which he is advanced, by humbling himſelf even unto the Death: that I may never ſeek great things to my ſelf in this life, nor be ambitious of the praiſe of Men, but with true modeſty and lowlineſs of Mind, I may ever ſeek the profit and peace of all; and being ſenſible of the

im-

perfections of my best Actions, I may *e wholly upon thy Mercy for Salvati-* *through the merits of him* who mbled himself unto the Death of the os. *Even Jesus Christ my Blessed Sa-* *ur and Redeemer.* Amen.

A Thanksgiving.

I.

O *Eternal God, thou art the Almighty Father of the World: I was Cre-* ed *by thy Power, and am preserved by* y *good Providence,* in thee I live, and ove and have my being, *to thy unde-* rved *Goodness I am wholly obliged for* l *the Good of any kind, which ever* enjoy'd; *to thy bounty I am indebted* r *all that I now have, and must de-* nd *upon it, for whatever I can hereaf-* er *expect.* O how precious are thy houghts towards me, how great is the sum f them. *I cannot number all thy Mer-* ies, *nor ever see any end of thy Goodness;* or *even whilst I am thinking of it,* I *receive new favours from thee.*

II.

I *Praise thee* O *God, I thank thee for* ll *thy Mercies, both to my Body, and to* ny *Soul, for this life and that which* is *to come, especially I think thee for* hy *dear Son Jesus Christ, who is the* Fountain *and Foundation of all thy Mer-*

cies

cies; thou hast sent him, blessed be Goodness, to die for our Sins, and holy Spirit to sanctifie our Hearts assist us in our duty. I thank thee for the gracious Inspirations, and thoughts thou hast at any time put my Mind, and all the pious Desires good Resolutions thou hast stirred up my Heart, with all the helps and sistances thou hast vouchsafed me in way to Heaven.

III.

O blessed God, affect my mind w such a sense of thy Bounty and Ben cence, as may make me chearfully r upon thy Providence for the time to co that I may be wholly resign'd to thy m blessed Will, and fully satisfied un all thy Dispensations towards me. E due me, Good Lord, with all those Gif and Graces that may enable me to a quit my self as I ought to do, in all t conditions of Life, which thou shalt pleased to call me to. Grant that t Grace always prevent and follow m and make me continually to be giv to all good Works; so that in all m Works, begun continued, and ended thee, I may glorifie thy holy Name, an finally by thy Mercy obtain everlasti Life, through Jesus Christ our Lord. *Amen*

A HYMN.

) Leſſed, O Lord, be thy wiſe Grace,
) That governs all our Day;
d to the Night aſſigns it's Place
To reſt us in our way.

II.

Works the labouring Hands impair,
Or Thoughts the ſtudious Mind,
th are conſider'd by thy care,
Both fit refreſhment find.

III.

t to relieve their preſent ſtate,
Fit to prepare the next,
hile we are taught to meditate
This plain and uſeful Text.

IV.

s every night lays down our head,
And morning ope's our eyes,
ſhall the duſt be once our bed;
And ſo we hope to riſe.

V.

o riſe and ſee that beauteous light
Spring from thoſe eyes of thine,
Not to be checkt by any night,
But clear for ever ſhine.

VI.

That thou maist hope, my Soul, to view
That lasting blissful Light;
Take heed thy present Work thou do,
And use thy rest aright.

VII.

All Glory to the Sacred Three,
One Ever-living Lord:
As at the first, still may he be
Belov'd, Obey'd, Ador'd.

A New-Year's-Gift.

PART IV.

MEDITATION I.

The cleansing of the Heart.

Psal. 51. 10. *Create in me a clean heart, O God, and renew a right spirit within me.*

I.

COme let us now again prepare our Hearts, and humbly offer up this our Sacrifice: Let us clear our Heads of all other thoughts, that fill us at best with nothing but emptiness; let us remember our God is a pure Spirit, and delights to dwell in a clean Tabernacle; he will not entertain a soul that regards sin, nor

nor stay where he finds his Grace neglected. If he vouchsafes us the Blessing of a Visit (and O how heavenly sweet and ravishing is his Presence!) let us open wide our bosoms to receive him and summon all our powers to come and entertain him.

II.

Come my Understanding, and bring all thou know'st, all that enlightens thee in the way to Felicity; Come, my Will, and call in all thy Loves, and contract them all into one, and settle it here for ever. Come, my Memory, but lay aside thy swarm of Notions, and forget them all but what concerns thy Eternity. Come my whole Soul, with these thy Faculties about thee, and prostrate adore the Eternal Spirit; behold, he is now with us, and sits in our Hearts as on the Throne he delights in, to receive our Petitions, and give us his Blessings: He never will forsake us if we chase him not away, but guide and comfort us with his holy Inspirations.

III.

Come then, and with devoutest Reverence attend and hear what the Lord our God will say; He leads us thus into retirement and silence, and there familiarly speaks to our Hearts. Tell me, O you designed for everlasting Happiness! Tell me now freely, for none shall interrupt us, what do you chiefly delight to think on,

, and what do you aim at in all thoſe houghts? Conſider well the Queſtion I ropoſe; and when you have examined our ſelves, give me your anſwer.

IV.

O thou our merciful, though offended od! behold thus low we bow our guil- Heads, bluſhing for ſhame to ſee our olly; and ſo much the more, becauſe we e our duty. Happy were we, could we ill be thinking on thee, and raiſe all thoſe houghts into deſires to be with thee. Hap- y were we, could we always feel thoſe fer- ors, of which ſometimes thou inſpireſt a ittle ſpark. Oh were that Spark kindled nto a Fire, and that Fire blown up into a ontinual Flame! But we, alas, are hot nd cold by fits, and, which is worſe, our old fit is the longer.

V.

Some few half hours we ſpend in Prayer, nd many whole days in Idleneſs and Va- nity: Sometimes we beſtow a little on the oor, and often throw a great deal away n our paſſions: ſometimes we deny and mortifie our ſelves; but far more often obey our ſenſual appetites: ſometimes we are drawn by thy Grace to do one good work, but we are again ſeduc'd by our Nature to a thouſand iniquities, and then we reſiſt and grieve thy holy Spirit. Thus we confeſs to thee, O Lord our God, who

perfectly seest every corner of our Hea
thus we confess to thee, not that thou m
know us, but that we may know our sel
and thou may'st cure us.

VI.

Cure us, O thou great Physician of
Souls! cure us of all our sinful distemp
cure us of this aguish intermeting Pl
and fix it in an even and constant Holl
O make us use Religion as our regular
et, and not only as a single Medicine
pressing necessity. Make us enter int
course of hearty repentance, and prac
Vertue as our daily exercise; so shall
Souls be endu'd with perfect Hea
and disposed for a long, even everlas
Life.

VII.

Now we have begun, permit us, migh
Lord! to speak once more who are
dust and ashes; let us go on and con
to thee; and open before thee all
miseries. Such an occasion often endang
us, such a temptation too often overco
us. Our own infirmities are too stro
for us, and our ill Customs prevail aga
us. Every day we resolve to amend,
every day we break our resolutions. Ha
mercy on us, O God of infinite Co
passion! have mercy on us, O thou Co
forter of afflicted Minds! have mercy

, and pardon what is paſt; have mercy
n us, and prevent what is to come.

VIII.

Whene'er thou ſeeſt us unhappily en-
g'd, and blindly running on in the ways
f death, O ſend thy heavenly Grace to
eck our deſperate ſpeed, and make us ſtay
d look before us. Shew us the horrid
ownfal into that bottomleſs Pit, where
penitent ſinners are ſwallowed up for
er. Strike our too regardleſs Souls with
ar and trembling, at the dreadful ſight of
ſad a Ruin: then turn our eyes, and
odly ſet before them the beauteous pro-
ect of a pious Life: make us look long
d ſteddily upon it; make us look through
d ſee beyond it; make us delight in the
ope it enjoys; but incomparably more
the joy it hopes: a joy which none O
ord, but thou canſt give; and none but
ou thy ſelf canſt make capable to re-
ive.

IX.

Give us, O gracious Lord, thou free
ginner, and perfect finiſher of all vertu-
s actions: give us a right Spirit to guide
r intentions, that we may directly aim
our true end. Give us a holy Spirit to
nctifie our affections, that what we right-
deſigo we may piouſly purſue: give us
Heroick Spirit to confirm our Hearts,
t what we piouſly endeavour, we may

couragiously atchieve; suffer not the
to deceive us any more, but fortifie our S
rit against all its assaults.

X.

If the flesh grow bold, and insolen
demand, how can you live without tho
liberties? Let the Spirit answer, They
base slaves that serve Sensual Lusts, and t
service of God is the only true freedom.
the Flesh alledge, what joy in suffering
or doing contrary to our inclinations? L
the Spirit reply, That the Cross of Ch
is sweet, and nothing is so glorious as
Conquest of our selves. If the Flesh
what do you see or hear, or exercise
sense in, but the things of this Wor
Let the Spirit immediately enter this p
test, and may every experienc'd Soul
scribe the Truth! I see the Vanity of
World, and its vexations, and meet in ev
thing danger and falshood.

XI.

Say then, according to the dictates
the Spirit: Away then Flesh and Blo
away deceitful World; you cannot e
into the Kingdom of Heaven. You w
created only to serve us in the way,
set us down at our journeys end. A
with all your fond deluding Dreams
banisht for ever from our awakened So
Come thou to us, blest Spirit of Faith!
govern our Lives by thy holy Ma
Sub

Subdue our sense to the dictates of Reason, and perfect our Reason with the mysteries of thy Grace. Teach us to love and fear what we see not now, as at too great a distance for our short sight; but what we are sure will hereafter be our bliss or misery for ever.

The Prayer.

I.

O *Most glorious God*, thou art of purer eyes than to behold evil, thou canst not look upon iniquity, neither shall any evil dwell with thee. *How shall I a guilty polluted Creature dare to approach thy Presence! I blush, O Lord, to lift up mine eyes towards Heaven; to me belongs nothing but shame and confusion of Face, in which I ought to lie down before thee, if I reflect only upon the baseness of my descent, being the Off-spring of disloyal Parents, who were Rebels and Traitors against thy Divine Majesty; with what dejection of Spirit then ought I to think of, and mention all those offences whereby I have justified that first Rebellion, and still taken part with the Devil and his Angels against thee and the motions of thy Holy Spirit in my Heart.*

II.

Wretched man that I am, who shall deliver me from this body of Death, from this bondage of Corruption; thy Grace I know, O Lord, is sufficient

cient for me, and thy Son mighty to save; his office is to save his People from their Sins, for this end he gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar People zealous of good works. O let the Blood of Christ, who through the eternal Spirit offer'd himself without spot to God, purge my Conscience from dead works to serve the living God. *Assist me by thy grace that I may not only abominate all filthy vices, but also hate the Garments infected with sin, and abstain from all appearance of evil. And do thou,* O God of peace, Sanctifie me wholly, that my whole Spirit Soul and Body may be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.*

MEDITATION II.

Of a negligent Life.

Psal. 69. 5. O God, thou knowest my foolishness, and my sins are not hid from thee.

I.

GOod God, how extremely ingratefull are we! how strangely insensible of our manifest Duty! every Creature performs its duty but we, who alone are made capable to understand and know ours. Every thing lives by Rule but we

the Sun observes his constant rising, and sets exactly at his appointed Time. The Sun stands still if thou commandest, and even goes back to obey thy Will: and yet the Sun pretends to no Reward, nor looks to be placed in a higher Heaven. But we who expect the performance of glorious promises, we forget and neglect the Law of our God.

II.

A Law that only instructs us to perfect our selves? We who are bought by the Blood of Jesus, and freely redeemed by his sacred Cross: Shall we neglect so gracious a Saviour, whose only Design is to draw us to his Love? Oh may thy Holy will, dear Lord, be all our Rule, and thy gracious Hand our only Guide. O may thy infinite Goodness engage us to love thee, and thy blessed Love prepare us to enjoy thee.

III.

What did I say, O Lord my God? We guide not our Lives by thy straight Rules: It was too mild and gentle a Reproof for us, who quite contradict thy Laws. What thou forbiddest we eagerly pursue, and what thou commandest our frowardness still resists. We boldly converse with Temptation and Sin, which thy Charity advises us to fly like Death: We timorously dread a Loss or Frown, where thou biddest us proceed with undaunted Courage: We govern our Actions by our own wild Fancies, and

expect thy Providence should comply with our Humours; we would have thee relieve us when we list, and rain and shine as we think fit.

V.

Pardon, O gracious Lord, this rude perverseness, and fashion our Spirits to submit to thee: make us exactly observe what thou prescribest, how bitter soever it tastes to our sense: We are sure thy Wisdom knows our infirmities; we are sure thy Goodness delights in our Relief: what thou knowest, O Lord, is the good we do, and every grain is derived from thee. Great, we confess, are the evils we commit, and all to be charg'd entirely on ourselves. Thou art, O Lord, all Goodness and Patience, and we, alas, all Sin and Disobedience.

VI.

Tell me, my Soul, when first thou hast well examined the innumerable circumstances that concern thy State, Tell me, and let not Pride deny the Truth, nor any thing divert thy free Confession: Could we have sav'd ourselves from any dangerous Temptations, unless our Lord had powerfully sustained us? Could we have candied on any pious purpose, unless his Hand had bleft our Endeavours? No, to thy self, O Lord, give all the praise. If our Creatures have perform'd the least good Works: Give to thy self all the Glory. O

Lord,

ord, if they have not committed the worst of Sins.

VI.

Thy Hand alone directs us to do well; nd the ſame bleſt Hand reſtrains us from oing ill. 'Tis not in us to eſteem thoſe nſeen Joys, and deſpiſe the Flatteries of his deceitful World: 'Tis not the Work f corrupted Nature to mortifie our Senſes, nd patiently bear the Croſſes we meet: Of our ſelves we are inclin'd to none of heſe, but the Grace of God enables us to ll. Grace gives us ſtrength to overcome ur Paſſions, and the World and the Fleſh hall be ſubject to us. Grace gives us ealth to fortifie our Reaſon, and Heaven ſelf ſhall be conquer'd by us.

VII.

'Twas not alone to make the Day, that hou, O Lord, didſt make a Glorious un; but to teach us theſe pious Leſſons, nd write them plain as its own beams; hat ſo ſhould our Light ſhine forth to thers, and direct them to glorifie God; o ſhould our Charity warm their cold- neſs, and quicken them to an active zeal or his Honour. So, when they ſay we re under a Cloud of adverſity, we ſhould, ike the Sun, be really above it: And hough we appear ſometimes eclips'd, or even extinguiſh'd in a Night of Sorrow and Affliction, ſtill we ſhould ſhine to our

selves and thee, and still go on in the way of Light.

VIII.

Still, like the regular Sun, unchanged I expect the appointed Periods of bright and dark: Only in this we gladly disagree and blest be our God who made the difference, not like the Sun that every Night goes down, and must at last be quite put out: When we have finisht here our course and seem to set to this dark Earth, we hope to rise and set no more; but shine perpetually in a brighter Heaven. Repent now, my Soul, for the evils thou hast done and bless thy God, for the Goods thou hast received.

The Prayer.

Most glorious God, the Fountain of Perfection, whom I humbly acknowledge to be the giver of every good and perfect gift, I beseech thee assist me with thy Grace, that according to thy just expectation, I may make suitable Improvement of the Talents I have received from thy Bounty, to thy Glory and the publick Good. I thankfully own, most Merciful Father, that thou hast given me sufficient Grace and art never wanting to me in any necessary Assistance; O may I never be wanting to myself, but with Diligence and Carefulness endevour to work out my own Salvation with fear

d trembling: May the sense of my du'y to
e make me alway ready and forward to it,
d the sense of my weakness make me watch-
and diligent; and the sense of my past neg-
mes excite me to be fervent in Spirit; and
goodness of thy Commands render me more
ainful and abundant in the work of the Lord,
so faithfully improving the Talents thou
st here committed to my Trust, I may at last
received into those Joys which thou hast pre-
ed for all that Serve and Love thee, grant
e, O gracious God, for the sake of Jesus Christ.
men.

MEDITATION III.

Of the Divine Wisdom.

ol. 2. 3. In whom are hid all the Treasures of Wisdom and Knowledge.

HE is our great and soveraign Lord, the absolute King of Heaven and rth, he sees at once the whole frame of things, and thoroughly comprehends their rious Natures: to every creature he poines a fit Office, and guides all their otions in perfect order, till he has rought his glorious design, to finish the orld in a beauteous Close: all these he go-

governs with infinite Wisdom, and all
the good of them that love him: his Co
sels are deep, and beyond our reach; yet
his ways are just and merciful; he gove
his Enemies with a rod of Iron, and p
nishes their wilfulness with eternal Mi
ries: but his Servants he blesseth with t
priviledge of Children, and provides
their duty a rich inheritance.

II.

Let them neglect thy Praises, O Lo
who never considers thy Mercies; let the
be silent to thee, O gracious God, wh
mouths are full of themselves; but as f
us, who subsist by thy Gifts, and thankfull
acknowledge the riches of thy Goodnes
our hearts shall continually meditate
thee, and our lips delight to sing thy Glo
Blessed for ever be thy Name, O Jesu, a
blessed be the sweetness of thy Wisdo
whose infinite Charity has vouchsafed o
Earth such excellent Rules to guide us
Heaven.

III.

Thou hast taught us that happy skill
finding our lives by a generous losing the
to follow thee: thou hast taught us to lo
our true selves best, by wisely hating o
mistaken selves: thou hast taught us to tra
ple this world under our feet, and use
as a step to climb up to the next: fro
thee we learn those glorious Myster
th

at exalt our Faith so high above Reason: om thee we derive those Heroick Counels that raise our Souls so far above Nature: from thee alone, and from thy School f Grace, we learn all that we know, and eceive Power for all that we do.

IV.

How long, alas, might we have wandered ere in the midst of darkness and errour, ad not thy Love and Pity, O merciful Lord, brought down thy very self to become our Light! Never should we else have learned to deny our selves, and take up our Cross and follow thee: Never should we have known that great secret of peace, to forgive our Enemies, and to do good to those who despitefully use us: on the unsatisfying things of this low Earth, should we have blindly set our whole affections.

V.

Hadst thou not told us of the Kingdom of Heaven, and bid us lay up our Treasures there; we had always chose the deceitful and pernicious ways of Sin, if thou hadst not terrified us to fear thy Wrath by declaring the miseries that attend them; we should ever have neglected thy good Commands, and lost the happiness of a religious life, if thou hadst not invited us to obey thy Commands, and promised to us the Felicities that attend our doing so: what hast thou promised, O gracious Lord, to

the

the meek and poor in Spirit: what hast thou promised to them that mourn, and to those that hunger and thirst after Holiness! How many joys has thy bounty prepar'd for the lovers of Mercy and the makers of Peace! How many blessings for the pure of Heart, and those who with patience bear their Crosses!

VI.

O thou All-seeing Wisdom of the Eternal Father, and Soveraign King of Men and Angels! who from thy glorious Throne did'st descend on our Earth, familiarly to teach us the Oracles of Heaven! write thou these Sacred Words in the Tables of our Hearts, and suffer not at any time our passions to break them: make us still study thee our heavenly Master, and continually admire the beauty of thy Law; a Law that so clearly shews us our end, and so plenteously furnishes means to obtain it. A Law that so safely cures our infirmities, and so fitly supplies all our defects; a Law so exactly conformable to true Reason, and so highly perfective of human Nature: a blessed Law, that makes even here our life more sweet, and leads us hereafter to everlasting Felicity.

VII.

Never will we cease to exalt thy Goodness, O Jesu, since thou never ceasest to oblige us with new Blessings; thy generous

Cha-

harity could not thus be satisfied, to have
ly spoken to us the words of life: 'twas
t enough for thy excessive love, that thy
eavenly Sermons told us our duty; but
hou must urge and provoke our Obedience,
y the sweet inforcement of thine own ex-
mple. Thou forbad'st thy followers
affect superfluities, and accordingly
hine own provision was a few Barley-
aves: thou commandest the Rich to give
lms with chearfulness, and bestowest on
he poorest wretch even thy precious self.

VIII.

Thou bidst us not fear them that kill
he body, and yieldest up thine own to the
eath on the Cross: Thou injoyn'st us to
ove our fiercest enemies, and thy dying
reath prayed for thy Crucifiers. Thy
erfect Soul needed not, as our weak Na-
ures do, those methodical forms and disci-
pline of Religion; yet thou vouchsafest
o observe the common Feasts, and assist
t the Publick Office of the Temple; thou
idst watch, and pray, and fast, with so
ervent a Zeal, that thy Practice out-did
hine own Precepts. This life, and even
death it self, our merciful Lord undertook,
to mark out for us the Way to Heaven, to
beat it plain by his own sacred steps, and
render our passage thither easie and se-
cure.

IX.

IX.

Shall we not then, O my Soul, rejoycingly follow that Path, which we ſee our Saviour trod before us? Which we ſee, though ſpread all o'er with thorns, yet carried him directly to the glories of Paradiſe? Shall we not confidently rely on ſo gracious a Leader, who promiſes, if we faint, to look back and relieve us? O deareſt Lord, bow down thy merciful eyes, and pity the frailties of our imperfect Nature: reach forth thy Hand, and ſtrengthen us with thy Grace, that nothing divert our advance towards thee: but in this dangerous Labyrinth of the World, and the whole courſe of our Pilgrimage here, thy Heavenly Dictates may be our Map, and thy Holy Life our Guide. All my life long will I praiſe thee, O God, and lift up my hands to thy Holy Throne.

The PRAYER.

O Lord, how manifold are thy Works, In Wiſdom haſt thou made them all, and they all wait on thee, that thou maiſt give them their Meat in due Seaſon. *O thou who art* the Father of Lights, from whom cometh every good and perfect Gift, who giveſt to all Men liberally and upbraideſt not: *Give me I be-*

ſeech

teach thee, that Wisdom which descendeth from above, which is pure, peaceable, gentle, and easie to be intreated, full of Mercy and good Works, without Partiality, and without Hypocrisie. O send her out of thy holy Heavens, and from the Throne of thy Glory: that being present she may labour with me, that I may know what is pleasing unto thee, and what is that good and acceptable Will of God. *And having taught me thy Will, enable me to do it here on Earth as it is done in Heaven, with a full and entire and perfect consent, grant this, O gracious God, for thy dear Son's sake Jesus Christ our Saviour.* Amen.

MEDITATION IV.

On our Passions.

2 Pet. 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the Day of Judgment to be punished.*

I.

THey are miserably tossed up and down, who float on the waves of their own Passions: their wearied Souls soon

soon faint within them, when they
the Lord has withdrawn his presence
they seek him but in such distraction a
confusion cannot find him; they call
on him, but he gives them no answe
& still seek on, still call on your Go
for his mercy will surely awake at la
Though he sometimes may slumber
a while, to try your duty, or puni
your disobedience; though he may so
fer a while the fury of the tempest, t
shew you your hopeless state, if left t
your selves; yet be assured he'll he
your Prayers at last; he'll not perm
you to perish for ever.

II.

And now, when all their fears we
grown to the height, and no means ap
pear'd to sustain their patience; whe
the proud waves beat violently again
them, and covered their little Vess
with despair and ruin; behold, his ble
sed Voice commands a Calm, and imme
diately the Sea and Winds obey him
immediately his Sun arises in their hearts
and with it's gentle beams revives thei
hopes: and then is their darkness turn'd
into light, and the clouds dispersit into
a bright day: then they recollect thei
scattered thoughts, and range them again in
their right order. III.

Often they look back on the danger
they

have escaped; and as often bless
mercy that deliver'd them. Often
look forwards on the course they
going, and as often sing with Joy for
t happy change. Welcome again
easie Yoke of Christ, and the light
then of loving our Saviour. Wel-
e the Holy Offices of sweet Devo-
n, welcome the easie, pleasant mode-
heat of Soul-enflaming Prayer.
w we discern this beauteous truth, (and
may we print it deeply in our minds)
the pleasures of vertue are pure and con-
nt, and infinite blessings attend to reward
but the pursuit of Vice is troublesome
Intricate, and finishes its course in an
s of misery.

IV.

Pity, O Lord, thou raiser of them that
, and sole sustainer of them that stand!
y thy Childrens weakness who look up to
e, and dearly know we are nothing in
r selves: let us not lose this unhappy
perience; but teach us Wisdom from
own miscarriage: teach us to observe
here our errour was, and fortifie our
ves against that defect; to suppress
r temptations in their first approach,
hen their power is weak, and our choice
full strength; to remember how
merly their flatteries have abused us,

and

and when they counterfeit again, be no m
deceived.

V.

Never to look on the face of Pleasu
as they come dreſt up and ſmiling towa
us; but always reflect how ſadly they
off, and leave nothing behind but their
nemous ſting; ſo ſhall we gain the
of Victories, while we maſter our o
corrupt Inclinations: So ſhall we be
noured with the nobleſt of Triump
while our conquer'd Paſſions draw us
into Heaven. Thou art, O Lord, the
ly Anchor of our Hope, ſave us, O Je
or elſe we periſh: All our Lots are
thy Hands, and all our Safety in the A
ſtance of thy Grace.

VI.

Lord, as thy All-wiſe Providence ſee
to ſleep ſometimes, and permit the ſtorm
grow high and loud, yet never faileſt
relieve thy Servants, who faithfully call
thee in their day of Trouble: So let
favourable Hand ſtill bear us up, when th
ſeeſt us charged with any ſtrong Aſſa
Leave us not then to our own Infirmiti
leſt the Enemy of our Souls prevail aga
us: forſake not our Miſery when we
fallen, leſt we lie for ever groveling on
Earth: Suffer not our frailties to beco
a Cuſtom, leſt we die impenitent, and
periſh without Recovery.

VI

VII.

Deliver us, O Lord, from the occasions
sin, and the Importunities of such as de-
ht in Folly: Deliver us from the Snare of
ticing Company, and the dangerous In-
tion of ill example; Infection that
reads in every place its poisonous Air,
d where-e'er it enters, corrupts and kills.
nce more, my Soul, let us repeat this
ayer, and humbly implore again so ne-
ssary a Blessing. Deliver us, O Lord,
om the occasions of Sin, and the Im-
portunities of such as delight in Folly.

VIII.

Set a strict Watch continually over our
es, and diligently keep the door of our
ps. Govern all our Senses, that they
duce not our Minds, and order every Mo-
on of our Heart and Fancy. Perfect, O
ar Redeemer, the work thou hast begun;
nd make even our passions Servants of thy
race. Change our rude Anger into a
verity against our selves, and a prudent
eal against the sins of others: Convert our
ar into a timorousness to offend, and an
wful reverence of thy sacred Name: Let
ll our affections be turn'd into Charity,
hat our Hearts may desire nothing but thee,
hom we may safely love with our whole
trength, whose Heaven we may covet, and
ar no excess.

IX.

O thou, whose blissful Vision is the Joy
of

of Angels, and ſovereign Happineſs of
thy Saints! Oh that our Souls could
thee without Limits, as thou art in
ſelf Infinitely amiable! That we could
all our Thoughts on thee, and never
them off from the Memory of thy ſw
neſs! At leaſt, O thou, fountain of
nal Bounty, that flows ſo freely with
petual Bleſſings! let every Day we rec
of thee, ſtill ſet apart ſome Portion o
ſelf, ſeriouſly to meditate thy Infinite
cles, and heartily rejoyce in thy glori
Rewards; Mercies that give us all we ha
and Rewards that reſerve for us all
can wiſh.

The Prayer.

Almighty God, who alone canſt order
unruly wills and affections of ſinful
vouchſafe me, I beſeech thee, the aſſiſtance
thy holy Spirit to enable me to ſubdue and
tifie all my corrupt Affections and vicious
clinations, that I may abandon every evil
which is inconſiſtent with the enjoyment of thy
vour, and it may be the very buſineſs of my life
puriſie my ſelf as thou art pure: From all
ordinate cares and fears; From ſenſual
and brutiſh paſſions; from anger and hatred
envy and malice, pride and vanity falſeneſs
diſſimulation; murmuring and diſcontent;
whatſoever is oppoſite to thy bleſſed Nature

ll declared by Christ Jesus. O let thy Grace inually prevent and follow me, that all thoughts and designs of my mind, all Affections and Passions of my heart, all the actions of my Life and Conrsation may be such as thou wilt approve, ept, and reward, for the sake of thy well-loved Son Jesus Christ my blessed Lord and viour. Amen.

MEDITATION V.

On the fall of Man.

om. 5. 12. *Wherefore, as by one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

I,

NHappy Man! at first created just and righteous as every Work comes fair om the Hands of God; at first endowed ith Dominion over the Earth; and, which s more, with Dominion over thy self: n was to have spent a few pleasant years Earth, and then have been translated the Heaven of Heavens: But all those ivileges did the foolish Creature loose, by

by doing one guilty and needless act; I
eating of the Tree of Knowledg of Go
and Evil, and therein disobeying the L
of his just Creator.

II.

Unhappy Man has now forfeited
Good, and exposed himself to the in
sion of every Misery: By this one
ful act, our first Parents ruin'd themsel
and all their Posterity with them: Fro
thenceforth our Bodies were doom'd
dissolution, and condemned to return
the dust from whence they were take
From thenceforth brutish and sensual A
petites became Rebellious against t
Laws of right Reason; the mind of M
is destitute of it's moral excellency, a
the glorious Image of God is defac

The Apostate Spirit that tempted
the Sin, has infected our Nature with
own resemblance.

III.

Thus are we Wretches become liab
to all those sicknesses and pains that i
fest our Bodies; and thus to those vi
lent Passions and disorders which disto
per and torment our Minds: By this
the favour of our God was forfeit
and we are all by Nature the Childr
of his Wrath.

We are exposed to the Tyranny of th
Devil

Devils while we live, and liable to partake in their torments when we die.

IV.

But when our great Guilt had provok'd the divine Anger against us, our Misery at the same time moved his Compassion; He pityed the poor Creature, undone by it's own folly, and resolved to find help for it by his Wisdom: His infinite Goodness pityed the many Thousands of Souls, which one rash act of our first Parents had undone; and when they might expect to hear from his Justice an irreversible Sentence of Condemnation, then did his wonderful Mercy condescend to comfort them, by making the first promise of a mighty Saviour: A Saviour that should conquer him who now had the power of Death, and who is become Ruler in the Children of Disobedience.

V.

For thou, O adorable Son of God, Son Coeternal and Equal with the Father: Thou didst undertake to redeem us by an amazing way, which will be the eternal wonder of all thy most intelligent Creatures: Blessed Son of God, thou didst undertake our help when it was not in the power of any Creature to help us: Thou didst undertake to ransom us from our Misery. O how *free*, *unmerited*, *disinterested* was this thy Love, preventing not only our

desires but our *knowledge*, surpassing
wishes, as well as our *deserts*.

VI.

In the fulness of time, O kind Redee
thou didst descend into this miser
World: And, while here, thou went
bout doing good, and diffusing the ligh
thy saving instructions; by taking the
mane Nature into a personal union, t
didst put thy self into subjection under
Law; and by thy spotless Life and pa
Death thou hast satisfied all the dem
of the Law for us; so that believing in
we are righteous by thy Life, and
Sins are attoned for by thy precious De
Thy death upon the Cross was our
Sacrifice for Sin, and sufficient, at once
fering of thy self, to take it away.

VII.

Lord what a happy change has thy
ming wrought! what glorious Effects
thy Doctrine produced! Narrow was
the Gate, and strait the Path to Bliss,
few there were that found it. Once
populous City, not ten that were Just;
on the whole Earth but eight that w
sav'd. But now we see many with a fir
and generous Love, endeavour to run a
thee in the ways of thy Commandme
Whence, O my God, could this stra
Improvement come? Whence could th
Blessings spring, but from the holy Life,

the Infinite Merits of thy Sons Death? O let us keep alive the Memory of our dear Redeemer's Death, and apply to our Souls all the vertue of his Passion.

VIII.

O spotless Lamb, once slain for us on the Cross, have Mercy on us, ungrateful Wretches; be thou our powerful Advocate with thy heavenly Father, and solicite by thy Merits his Mercy for us; offer thy sacred Self before his Throne, and turn away the Wrath we deserve for our Sins. May every Age sing Praises to our God, and all Generations adore his Providence! From the beginning his Mercy hath still laid means to raise us to those blessed Objects above our Nature. At first he created *Adam* with all necessary knowledge, and then ordained the Patriarchs to inform their Families. Afterwards he charg'd the Angels to bring us his Commands, and often inspired the Prophets to declare his Will. When he had done all this, and found it not enough to guide untoward Man to his true End, what did he then to save the perishing World? O strange excess of the Divine Goodness! He sent even his own belov'd Son to dwell among us, and teach us the way of Salvation: that sacred Art of training up our Souls for Heaven, and fitting them for the blissful Union with himself.

IX.

But, O thou King of glorious Sweetnes whose flowing Tongue dropt Milk and Honey! We were, alas, not happy to behold thy Person, nor our Ears worthy to hear thy Voice; yet e'er we were born thou had'st us in thy Thoughts, and did provide a Method to supply that Defect, selecting a number of choice Disciples, and throughly instructing them in thy heavenly Doctrin, that they might keep alive the Memory of thee, and witness to all Nations thy stupendious Work. Thou did verifie their Mission with the Power of Miracles, and inflamedst their Hearts with the Fire of thy Spirit; o'er all the World they proclaimed thy Law, and undaunted preached the crucified Saviour and God: deep in the Breasts of the Faithful did they write thy Gospel, and seal it before their Eyes with their own Blood.

The PRAYER.

I.

O Most Glorious God, the Almighty Creator and wise Governour of the World, how manifold are thy Works, O Lord, in Wisdom hast thou made them all; But in Man whom thou hast made the noblest Inhabitant of this lower World; thou breathedst into his Body the breath of Life, and he became

living Soul. Thou madeſt him little lower than the Angels, that thou mighteſt crown him with Glory and Honour; thou madeſt him in thine Image, and gaveſt him all thoſe excellent Powers by which he was fitted to know, and love, ſerve and enjoy thee, his Soveraign Lord, and chiefeſt Good. Thou gaveſt him a Law which was Holy, Juſt and Good, that by obeying thee, he might attain to full Felicity. But fooliſh and ungrateful Man quickly fell from his Innocency and Happineſs, by turning from thee his God; and by one Man Sin entered into the World, and Death by Sin. But when we thus forſook our God, the Rock of our Salvation, thou didſt not utterly forſake us; when we had loſt our ſelves, and by Sin became thine Enemies, thy Mercy pitied us, and gave us the promiſe of a Redeemer, who in the fulneſs of time did aſſume our Nature fulfilled thy Law, and ſuffered for our Sins: Him haſt thou exalted to be a Prince and a Saviour, to give us Repentance and Remiſſion of Sins. O that Men would therefore Praiſe the Lord for his Goodneſs, and for his wonderful Works to the Children of Men.

II.

Bleſſed be God, and bleſſed be that Mercy, which hath done ſo great things for us. O be pleaſed to work that in me which thou exacteſt from me; never ſuffer me to abuſe thy Mercies, or to turn thy Grace into Wantonneſs;

but give me such a sense of all thy glorious sa-vours, as may engage me to love thee, and serve thee with all the powers of my Soul; and do thou, O God of Peace that brought again from the Dead our Lord Jesus, the great Shepherd of the Sheep, through the blood of the everlasting Covenant, Make me perfect in all good works to do thy Will, working in me, that which is pleasing in thy sight through Jesus Christ, to whom be Glory for ever and ever. *Amen.*

MEDITATION VI.

Christ and the Soul.

Phil. 4. 13. *I can do all things through Christ that strengthens me.*

I.

WHO will give me this happy favour, that I may find my God alone, that I may find him in the silence of Retirement, where the noise of this World can no way interrupt us; but that my God may speak to me, and I to him, as dearest friends converse together; that I may unfold before him all my wants, and

ask the Charity of his Counsel. What will I do, O my gracious Lord, to be happy here? what shall I do to be happy hereafter? Nature already has thus far taught me, that in all I undertake, I seek my own good.

II.

Only I have cause to fear I may mistake that Good, and set up an Idol instead of thee, unless my God vouchsafe to instruct me, and shew my Soul it's true Felicity. Hark how the Eternal Wisdom gives thee advice, and let every word sink deep into thy Soul; seek with thy first endeavours the Kingdom of Heaven, and all things else shall be added to thy wish; love with thy whole affections the enjoyment of thy God, and all things else shall conspire to thy happiness.

III.

All these, my lips confess, are excellent Truths, but when, O my God, shall my life confess them? When shall I perfectly overcome my Passions, and guide them so, that they may draw me to thy self? While they are mine, alas, I cannot govern them; behold, dear Lord, I offer them all to thee check thou their lawless motions by thy Grace, lest they violently carry me away from my duty. Wean thou my Heart from the follies of this World, and quicken its appetite to thy solid Joys; that I

may hunger and thirst perpetually af
thee, and those glorious promises thou h
made to thy Servants; that my who
Soul may seek thee alone, since thou alo
art all my Heaven.

IV.

When, O my Soul, shall thy God fi
thee alone, free from those busie thoug
that fill thy head? O with what ready C
rity would he then instruct thee, and
thee into his blessed Secrets! himself wou
become thy familiar gueſt, and dwell wi
thee in perpetual Joy. Lord, thou m
enter first, and chase those fancies aw
and consecrate my Soul a Temple to t
self; take thou intire possession, and h
it fast for ever; and suffer not the enem
of my peace to return. Sit thou as Sov
reign King, and absolutely Command; t
thy Government is mild, and rewards a
infinite.

V.

What hast thou promised, gracio
Lord, to him that receives thee with
humble Love! all that's contain'd in tho
sweet and mystick words, *He dwells in*
and I in him. O blessed words, if on
my Soul can say, *He dwells in me, an*
in him; He is my Refuge in all Tempta
ons; He is my Comfort in all Distresse
He is my Security against all Enemies;
dwells in me, and I in him; what can an
fin

finite Bounty give greater than it self? and what can an empty Creature receive greater than his God?

VI.

O glorious God, my life, my joy, and the only center of all my hopes! were my unsteady Soul once united to thee, or once had relisht the sweetness of thy Presence; how would all other Company seem dull and tedious, and the whole World be bitter to my taste! how would my thoughts cleave fast to thee, and gladly seal this everlasting Covenant! If thou, O Lord, wilt dwell with me, my heart shall continually attend on thee; night and day will I sing thy praises, and all my life long adore thy mercies.

VII.

Thou art my only hope, O blessed Jesus, and thy favour alone is all things to me; in thee I find the Providence of a Father, and the tender kindness of an indulgent Mother; in thee I enjoy the protection of a King, and the rare fidelity of a constant friend: in thee I possess whatever I want, and thy fullness exceeds even my utmost desires: thou art, O Jesu, my God and all things; what can I think or wish for more? already enough is said for them that love, and know the value of those precious words: what couldst thou say, dear Lord,

more sweet than this! thy delight is
with the Children of Men?

VIII.

O sweet and charming words, my G
and all things! sweet in excess to th
that taste them; not the corrupted Pa
of the World, who relish nothing but
food of sense: words that revive the
ting mind, and fill its darkest thou
with light and joy. O may these bl
words dwell on my tongue, and live
ever in my faithful memory: where e
am in this inconstant World, and what
business entertains my hand; still let
Inward eye look up towards thee, and
its sight on thy glorious Face. Still m
wish and long for that happy day, wh
opens to my Soul so blest a view, whe
shall see, and no longer darkly believe, t
thou, O Lord, art my God and all thi

IX.

What should the Captive wish but
berty? and the weary Pilgrim, but to
at rest? what should the Sick desire
health? and what can I, but to be w
my God? It is the greatest Charity
God himself can bestow, since God
bestow nothing greater than himself.
let us be guilty of no more ingratitud
so gracious a God, nor no more re
so glorious a Majesty! away false plea
Sin and Vanity; for the God of Holi

ch touche my heart; he his himself
one in, and taken full possession, and
al'd it up for his own Service.

The PRAYER.

I.

Most gracious God, who not only permittest but dost encourage, nay command us to make our Requests known unto thee, and hast promised by thy blessed Son, that what ever we ask in his Name, if it be expedient for us, we shall receive; assist me with thy Grace, so to advert to the All-sufficiency and Almighty Goodness of thy Divine Nature, and the miserable Indigency of my own, that I may have a due value for this inestimable Favour, and be so much my own Friend, as often to bend my Knees before the Throne of thy Grace, and lay my Supplications before thee.

II.

Do thou prepare my Soul by the inspiration of thy holy Spirit, that it may become a house of Prayer, and a fit Habitation for thee my God. O may I be frequent in pious Ejaculations, and mental Breathings towards thee my chiefest Good, and constant in the more solemn Returns both of Publick and Private Devotion: And may a full Assurance of Faith and holy Importunity always accompany my Addresses to thee, that so I may not be sent empty away, but receive a gracious answer to my Petitions,

titions, to the Relief of my Necessities, a the advancement of thy Glory, through Jes Christ my Redeemer. Amen.

MEDITATION VII.

Against Temptations.

1 Cor. 10. 13. *There hath no Temptation ta ken you, but such as is common to man; b God is faithful, who will not suffer you to tempted above that ye are able; but will w the Temptation also make a way to escap that ye may be able to bear it.*

I.

COme, let us now call off our thoughts from ranging abroad, where they but lose themselves, and prostrate our selves before thee, O Lord, freely confessing our own misery, and in the lowest posture of afflicted Pilgrims, humbly implore thy mercy. Peacefully in the Grave thy Body repos'd, and thy Soul went triumphing to redeem thy Captives; but we alas, thy helpless Orphans, how are we left in the midst of our Enemies! to how many dangers is our life expos'd! with how many Temptations are we round be sieged!

II.

Temptations in meat, Temptations in drink, Temptations in conversing, Temptations in solitude, Temptations in business, Temptations in leisure, Temptations in riches, Temptations in poverty; all our ways are strew'd with snares, and even our own senses conspire against us. Whither, O my God, shall our poor Souls go, encompassed with a body so frail, and a world so corrupt? whither, but to thee, thou justifier of sinners, and to thy Grace, thou sustainer of the weak? Thy Grace instructs us what we ought to do, and breeds in us the will to endeavour what we know; thy Grace enables us to perform our resolves; and when all's done thy Grace must give the success.

III.

Govern us with this thy Grace, O Eternal Wisdom! and direct our steps in thy safe way. Order every chance to prevent our falling: and still lead us on towards our happy end. Give us the eye and wing of an Eagle, to see our danger and fly swiftly away. If we must needs engage our enemy, and no means left to escape the Encounter, strengthen us, O Lord, to persevere with courage, that we never be wanting in our fidelity to thee: Convince us, blessed Jesus, into this firm Belief; and may our memories faithfully

faithfully retain it, whatever our sense say to deceive us, or the world to obscure so beauteous a Truth; that thy self alone art our chiefest good, and the sight of thy glory our supreme felicity.

IV.

We have heard perhaps some melancholy news of sudden sicknesses, or unexpected deaths; but do we fear to be surprized our selves, and provide betimes for that day of trial? We meet with accidents enough to disparage this world, but do we really feel it lose credit in our hearts? does our esteem of the other grow strong and high; and every one faithfully tell his own Soul. 'Tis not in this poor World thou must expect content, nor hope to enjoy a perfect rest; but a good Conscience is a continual Feast, and a peaceful Mind the antipast of Heaven.

V.

Order thy whole affairs with utmost skill; and, which is seldom seen, let them succeed: still thou shalt find some thing to trouble thee, and even thy Pleasures will be tedious to thee: where-ever thou goest, still Crosses will follow thee, for where-ever thou goest thou carriest thy self. Who then, my God, is truly happy, or rather, who comes neareſt Happiness? he that with patience resolves to suffer whatever his endeavours are not able to avoid

void. Happy yet more is he that delights
o suffer, and glories to be like his crucified Saviour.

VI.

When thou art come to this, my Soul,
hat thy Crosses seem sweet for the love
of Jesus; think then thy self sublimely
happy, for sure thou hast found a Heaven
pon Earth, at least, the best Heaven
his Earth can afford; and take it as a
pledge of a better to come. This is, alas,
he Land of the Dying, but we hope to
ee the glory of God in the Land of the
iving; where we shall hear him pro-
ounce this Sentence to those that love
im, in a chearful note, *Well done, thou
good and faithful Servant; I gave thee two
Talents; and thou hast gained two more, enter
into thy Master's Joy.*

VII.

My thoughts, run over the passages you
have met to day, or rather forget such
impertinent things; what have we seen
but distracting vanities; and what brought
home, but unprofitable Fancies? How
often have we felt our minds disturb'd how
often endanger'd by unhappy accidents!
Sometimes we frowardly throws our selves
down; and like sullen Children, will not
stand. Sometimes the tempest throws us
down, and like weak Children, we cannot
stand; yet are we venturing still among
the snares, enticed by the appearance of
some present delights.

VIII.

VIII.

We weary our selves with running after flies, which are hard to catch, and trifles when they are caught; this we pursue and follow that; but nothing we meet can fill our hearts, till we have found out thee, O gracious Lord! our only full all-satisfying Good; till we have found out thee, not by a dark belief, but clearly as thou art in thine own bright self. Remember, O my Soul, this truth of the world, we live in, which our own experience too evidently proves; the eye is not filled with seeing its varieties, nor the ear with hearing all its harmony.

IX.

Remember this truth of the World, this hope, made sure to our faith by the Word of Jesus; the Eye has not seen such beauteous Glories, nor has the Ear heard such ravishing Charms, nor can the Heart itself conceive such incredible Joys, as our God has provided for them that love him; which our blessed Jesus has purchased for his Servants, and even for thee, my Soul, to crown thy patience. Wherefore in peace lay down thy head, and rest secure in the protection of thy God; whose mercy so graciously has singled thee out, and so strongly established thy hope on himself.

The Prayer.

I.

Almighty God, the strength of all them that put their trust in thee, mercifully accept my Prayers, and because through the weakness of my mortal Nature I can do no good thing without thee, grant me the help of thy Grace, that I may withstand the Temptations of the World, the Flesh and the Devil, and with a pure Heart and Mind follow thee, the only God.

II.

Prevent me, O Lord, with thy most gracious Favour, and further me with thy continual Help, that in all my Works begun, continued, and ended, in thee, I may glorifie thy holy Name, and finally by thy mercy obtain everlasting Life through Jesus Christ our Lord. Amen.

MEDI-

MEDITATION. VIII.

Of a Good Life.

1 Pet. 3. 10. *For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.*

I.

HAppy are they, O Lord, who have so much Employment, that there remains no room for Idle Thoughts. Happy are they who have so little Business that they want not space to attend their Souls: Happy, yet more, are they who in the midst of their Work, can think sometimes of the Wages above; whose nothing diverts from that chief concern, seeking to make their Election sure; who while their Backs are bowed down with Labour, they freely can raise up their Minds to Heaven, and while they are ty'd to their Beds with Sickness, can yet move on towards their eternal Rest.

II.

Often they rejoyce with themselves alone, and silently say in their contented Hearts, here we, alas, are narrowly con-

fin-

'd, and our Time entertained with trivial
airs; but hereafter we expect an un-
ounded enlargement, and the same glori-
s Office with the blessed Angels: Here
e are subject to a thousand Miseries, and
e most prosperous Life is vain and short;
e hereafter we expect an infinity of Joy,
d the solid Pleasures of Heaven for
er.

III.

We too, O gracious Lord, who now
dore thee, and in thy Presence repeat these
Words: We humbly pray thee guide us
the ways of Vertue, that we never in-
line to any vicious extreme; deliver us
om the stormy Sea of business, and the
ead Water of a slothful Life, lest we be
ft away by forgetting thee, or become
orrupted by neglecting our selves; make
s, sometimes at least, recollect our
houghts, how much soever our Condition
bstracts us: Make us look up with Con-
idence in our God, how low soever our
Afflictions depress us; make us look up to
the eternal Mountains, and feed our Souls
with this sweet Hope.

IV.

The Day will come, when out of this
dark World, we shall joyfully ascend to
that beauteous Light: The Day will come,
and cannot be far off, when we shall rest
for ever in the Bosom of Bliss. Whither,

O

O my God, should we wander if le
our selves? where should we fix
Hearts if not directed by thee? how g
is the multitude of thy sweetness, O L
which thou hast hidden for those that
thee! Where, O thou boundless Ocea
Charity! where will thy overflow
Streams stay their Course! we and
ingratitude strive to oppose thee,
nothing can resist thy Almighty Good

V.

Happiest of all, O Lord, are they w
very Business is thy Sacred Service;
not only bestow an interrupted Gl
but steddily fix their Eyes on thee;
not only visit thy House sometimes,
Night and Day dwell in thy Presence
the Sun rise it finds them at their M
Work, and when it sets leaves the
the same sweet Task. Every Place
Church to them, and every Day a
Sabbath; every object an occasion
Piety, and every Accident an Exercis
Virtue.

VI.

Do they behold the beauteous Sy
they presently adore their great Creato
Do they look down on the fruitful Ea
they instantly begin to praise his Bou
Let War or Peace do what they w
and the inconstant World reel up
down, they pass through all unconcern

smoothly go on their regular Course,
ing still up to that glorious Life above,
entertaining this present in Hope and
ude, that at last they may gain what
so long desired, and live for ever in
nal Glory.

VII.

When they depart sometimes from their
er Centre, and forsake a while their
w'd Retirement; 'tis to approach and
Light to others, and inflame some
and luke-warm Heart. While they
broad, they are still with thee, and
ing can divide them from thy dear
ence; when they return, still devout
Innocent, thou receivest them as fa-
r friends, and freely admittest them to
ecret Sweetness. Thou giv'st them
ste from thine own full Board, and
low'st their Heart with the Wine of
ness.

VIII.

ften they feel a little Beam from
en strike gently, and fill their Breasts
Light; often that gentle Light is
led into a Flame, and chastly burns
pure Desires; Desires that still
t up, and aim at thee, the Super-
al Centre of all their Hopes. O hap-
ate of Devout and Pious Souls, who
ree from the Cares and Tumults of
World, free from the dangerous Al-

luremeats

lurements of Sin; and perpetually follic
with Engagements to Vertue; where
seldom fall, and quickly rise, and ma
swift Advances in the way to Heav
where they live in Peace, and die w
Confidence; and go to sing among
Quire of Angels.

IX.

Blest Providence! who governest
things in perfect Wisdom, and assignest
every one his proper Place; if thou
pleased to dispose our Lives in circu
stances less favourable than these. O
thy powerful Hand supply our Wants,
lead us on in our low Path, that at
afar off, we may follow them, who
to tread so near thy Steps; so shall
too, though slowly, arrive at the
Inheritance of that Holy Land; So
we gladly enter those blissful Gates,
dwell for ever in the City of Peace.

The PRAYER.

I.

O Lord, thou lover of Souls; for
they were made, and in whom
they can be happy, there is none I have in
ven but thee, nor on Earth besides thee,
art the perfection of Wisdom, Power, and
ness; and the Fountain of all the good th
in us. Happy are those holy Souls who

ust of thee to live Soberly, Righteously, and Godly in this present World, *and whose arts by that means, are full of the blessed ope of Immortality because, and of thy tender re of them while they are here. There is thing so desireable, as to be holy as thou rt holy in all manner of conversation. It the perfection of our Nature, the end of our eing, and the true satisfaction of our Hearts, have thy Image formed in us in Righteousness and true Holiness.*

II.

O blessed God, imprint this sense deeper in my Heart, that it may be my perpetual delight, well as study, to give thee the Honour *that due unto thy Name; to* Love *thee with all my Heart and Soul and Strength; to preserve holy* Fear *of thee in my Mind; to* Hope *in thy never failing Mercies; and to* Rejoyce *evermore in thy love, and that good Hope, which are better than Life it self. Endue me, good Lord, with true humility of Spirit, with a contented mind and moderate desires: Let no covetousness, no ambition, or love of any pleasure betray me to dishonour thee, hurt my* Neighbour *or abuse my* Self; *Grant this O merciful Father, for thy dear Son's sake Jesus Christ our Lord.* Amen.

MEDITATION IX.

On Contentment.

1 Tim. 6. 6. *But Godliness with Contentment is great Gain.*

I.

LET us sit down in peace, O my Soul, and rest secure in the bosom of Providence; let us not disturb the order of those Mercies which our God has design'd us in his eternal Counsels: every accident may be turn'd into vertue, and every vertue is a step towards our glorious End. If our affairs succeed, let us praise our great Benefactor, and think what he will give us hereafter, who does so favour us here. If they miscarry, let us yield to the Will of Heaven, and learn by our Crosses in this World to love the other; whatever happens to us, this ought to be our constant Rule, To provide for the other Life, and be contented with the present.

II.

'Tis not in this poor World thou must expect thy Happiness: It is not here that can hope to enjoy a perfect Rest: Order thy whole affairs with utmost skill, and

which is seldom seen, led all thy designs
succeed: still thou shalt find something to
trouble thee, and even thy Pleasures will
be tedious to thee: whatsoever thou go-
est, still Crosses will follow thee; because
where-ever thou goest, thou carriest thy
self. Who then, my God, is truely happy
in this world? Or, rather I should ask,
who comes nearest to happiness? He that
with patience resolves to suffer whatever
his honest endeavours are not able to
avoid.

III.

Many of those we envy, as thinking
them far less Sufferers than our selves, look
with envious Eyes on us, and do but dis-
semble their grievances more handsomely
than we, not find them more easie than
ours: Shall we not patiently accept a little
ill from him that has given us so much
good? shall the being without some one
thing that we need not, more sensibly affect
us, than the having all that we need? In-
grateful Wretches! The common benefits
that we all enjoy, deserve the thanksgiv-
ings of a whole Life; the Air we breath
in, the bright Sun that shines upon us, the
Water and the bounteous Earth that do so
faithfully serve us, the exercise of our Sen-
ses, and the use of our Reason, if not in
excellency, at least to some degree: All
these things, O Lord, thou generally af-

fordeft both to the good and to the bad; a
for the leaſt of theſe none can praiſe th
enough. What ſhall we ſay then? C
we yet with any Juſtice complain, bec
ſome few perhaps are more proſper
than we? ſhould we not rather look do
on the many below us, and be thankful
ſee ourſelves more favour'd than they?

IV.

Had we ſome deſperate Canker breedi
on our Face, or ſome noiſom Leprof
ſpreading over our Skin, (theſe we m
all confeſs are incident to our Nature, a
much more than theſe is due to our Sin
what would we then give to be as we n
are? how gladly would we exchange th
for a moderate affliction? did we confe
the Good we undeſervedly enjoy, and
Evil we ſuffer not but deſerve, and oth
groan under; we ſhould reckon every
we are free from, ſo many new favou
did we diligently imploy our ſelves in
flecting upon God's Mercies, and our o
Guilt, we ſhould find little leiſure;
leſs reaſon to condole our afflictions,
ſhould divert our complaints upon
ſelves, and be aſtoniſhed at God's goodn
in continuing his Bleſſings in deſpigh
all our provocations, and at our own
neſs, in continuing our provocations
deſpight of thoſe Bleſſings.

V.

Say not in thy Heart, had I that fair
State, or were I intrusted with so high a
Place, I should know how to contrive
things better, and never commit such gross
Mistakes. Tell me, how dost thou manage
thine own Employments, and fit the little
Room thou holdest in the World? Do
thy Riches make thee more wise, and ge-
nerously assist the innocent poor? Does thy
Poverty make thee humble, and faithfully
labour for thy little Family? Dost thou in
every state give thanks to Heaven, and
contentedly submit to its severest decrees?
Canst thou rejoycingly say to God; *O my*
blessed Creator! I am glad my lot is in thy
Hands; Thou art all Wisdom and seest my wants,
thou art all Goodness and delightest to relieve
me: under thy Providence I know I am safe;
whatever befalls me, thou guidest to my ad-
vantage; if thou wilt have me obscure and
low, thy blessed will be done; if thou wilt load
my back with Crosses, and embitter my days
with Grief or Sickness, still may thy blessed
Will, O Lord, be done; what thou willest is
always best: If therefore it be thy Will I
should be in darkness, be thou Blessed; and if
it be thy Will I should be in light be thou
again Blessed. If thou vouchsafest to comfort
me, be thou Blessed; and if thou wilt afflict
me, be ever equally Blessed. Still go-
vern thy Creature in thine own blest way. Place
me where ever thou pleasest thy other favours, but

secure to my Soul a Portion in thy Love; take from me what thou pleaseſt of the things thou haſt lent me, but leave I beſeech thee, in my Heart the poſſeſſion of thy Self: Let others be preferr'd and me neglected; let their affairs ſucceed, and mine if thou pleaſeſt miſcarry. Only one thing I cannot chuſe but deſire, and may my gracious God vouchſafe to grant me: That thou caſt me not away from thy Preſence for ever, nor wipe my Name out of the Book of Life.

The Prayer.

I.

O Moſt bleſſed God, the Supreme Governor of the World: who art unſearchable in thy Wiſdom, unſpotted in thy Juſtice, and irreſiſtible in thy Power, and whoſe Goodneſs hath no bounds, but what thy wiſe and holy Will gives unto it: I praiſe and adore thee for thy infinite Bounty to all the World, and for all thy Favours vouchſafed to me thy unworthy Creature, who am not worthy of the leaſt regard from thee, whom I have ſo much neglected and whoſe Love and Clemency I have ſo often abuſed.

II.

Pardon, I beſeech thee, all my neglects of thee, unthankfulneſs to thee, and offences againſt thee; and ſettle in me an unmoveable Faith in thy infinite Mercies, a conſtant love and

hearful affection to my duty, and a readineſs of heart to obey thee, and to ſubmit to thy wiſe appointments in every condition. Preſerve in my Mind ſuch an high eſteeem of thy infinite Wiſdom and Goodneſs, that I may be perfectly ſatisfied under all the Events and Iſſues of thy Providence; and whatſoever thou art pleaſed to order for my portion, Lord, help me to be perfectly contented and well pleaſed with it, believing it to be the reſult of thine infinite Underſtanding. Unto thee, O Lord Jeſus, I commend my ſelf, I truſt thee with my Health, my Eſtate, my Friends, and all I have: Allot what thou pleaſeſt for us according to thy Will. Not my Will but thy Will be done. Amen.

The End of the Fourth Part.

A New-Year's-Gift.

PART V.

MEDITATION I.

Wednesdays weekly Fast.

Luke 18. 13. *And the Publican standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

I.

TO thee, O Lord God, belongs Righteousness, but unto us Confusion of Face for evermore: We are vile and sinful Creatures, and are not worthy to be called thy Servants: We are vile, O Lord, in our own eyes, by reason of

of our sins, and we will yet be more vile because we are so in thine.

II.

I am not worthy of the Air I breath in by reason of my Disobedience; I am not worthy of the Earth I tread upon, by reason of my Transgressions, nor worthy of the Sun that shines upon me, by reason of my sins, much less to lift up either hands or eyes to Heaven, which so oft have offended thee.

III.

Thou hast said, that no unclean thing shall approach thy holy Presence, thou being a God of purer eyes than to behold the least iniquity; how then shall I appear who am overspread with the Leprosie of Sin, and miserably defiled with all Uncleanness?

IV.

If *David*, a man after thine own heart could say that he was a worm and no man, but the very out-cast of the people, O what am I! If *Abraham*, the Father of the Faithful, who had the honour to be called thy Friend, could say, that he was but sinful dust and ashes: O what am I! if thy servant Job abhorred himself in dust and ashes, that never sinned with his lips, what must I, O Lord, do, that have sinned all my Life-time?

V.

I will, with holy *David*, confess my sickedness, and be sorry for my sin; I will not suffer mine eyes to sleep, nor mine eye-lids to slumber, neither the Temples of my head to take any rest, till I have by the mediation of thy dear Son obtained my pardon. I will with *Jeremiah*, wish *that my head were waters, and mine eyes a fountain of tears, to weep day and night for my own unkindness.*

VI.

O I will with the Poor Publican stand afar off dejected, smiting my breast, and say, *God be merciful to me a sinner*; I will return with the prodigal Son to my Father's house, and say, *Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy Son, make me as one of thy hired Servants.*

VII.

I will, with St. *Peter*, weep bitterly for my past offences, and endeavour to mortifie all my affections here on Earth, and place them above in the highest Heavens. I will pour out my prayers in the bitterness of my Spirit, and if my dry eyes want tears, I will call unto my heart for tears of blood, wherewith I may supply them.

VIII.

O thou holy One, that inhabitest Eternity, cast me not away from thy presence, neither

neither take thy holy Spirit from me, b
deal with me as thou didst with thy Se
vant *David*; who no sooner confessed h
sins, but thou forgavest him all his Inig
ties; and say unto my Soul as thou di
to the man in the Gospel, *Son be of good cheer
thy sins are forgiven thee.*

The Prayer.

O *God, who didst severely punish our f
Parents for eating the forbidden fr
and hast so often recommended to us the ne
sary Duties of Abstinence and Fasting, Gr
I beseech thee, that by observing diligently
Holy Discipline proposed to us, in the La
and Practice of thy Church, I may correct
Levities, and revenge my Excesses, and s
due my irregular Appetites, and frustrate
Temptations of the Enemy, and secure my
severance, and daily proceed to new degree
Vertue and Devotion; till in the end of
Life, I receive the end of my Labours,
Salvation of my Soul in thy heavenly King
through our Lord Jesus Christ thy Son,
with thee and the Holy Ghost lives and re
one God, World without end.* Amen.

MED

MEDITATION II.

Fridays weekly Fast.

Matth. 17. 21. *This kind goeth not out but by prayer and fasting.*

I.

HAve mercy on us, O God, have mercy on us; for our Souls trust thee, and under the shadow of thy wings will we hope, till our iniquities be past away. Have mercy on us, O Lord, for we are weak; heal us, O Lord, for we have sinned against thee; our iniquities are gone over our head, and like a sad burthen sit heavy on us.

II.

Will not our God require an account for these things? will he not examine every passage of our lives? He sees the secrets of our hearts, and our darkest sins are not hid from him. Lord, make us judge ourselves, lest we be condemned by thee, and repent us of our sins, lest we be punish'd by thee.

III.

Make us mortifie our senses with discreet austerities, particularly contrary to the passions

passions which moleſt us, that we may reduce our bodies into ſubjection to our minds, and our minds into ſubjection to thee; that as our too much liberty brought us to folly, our juſt ſeverity may bring us to Repentance, and our Repentance fit us for thy pardon. Pardon, O Lord, the iniquity of our ſins, and graciouſly remove away all thy puniſhments.

IV.

Enter not into judgment with thy ſervants, O Lord, for in thy ſight ſhall no man living be juſtified; our ruin, we confeſs, is wholly from our ſelves, and all our hope is in thy Salvation: If we repent, and ſtrive. Now we'll begin, 'tis time now to riſe from ſleep; behold Temptation ſtands at the door, and our weak reſiſtance lets it in; our corrupt Nature conſpires with our Enemies, and our Evil Cuſtoms prevail againſt us.

V.

Pity us, O Lord, thou who knoweſt whereof we are made; wean us from this World, thou who mad'ſt us for it; better deliver us from the occaſions that ſo often endanger us; deliver us from the occaſions that ſo often overcome us; deliver us from all ſudden and diſaſtrous miſchances; deliver us from the miſeries of everlaſting torments.

Wh

VI.

Why art thou sad, O my Soul? and why are thou disquieted within me? still trust in God, for still we will praise his Holy Name; he is our Saviour and our God. O praise our Lord, for he is good, and his mercy endures for ever. Let all who fear our Lord, now say, that his mercy endures for ever. He was mindful of us in our low estate, and redeem'd us from our Enemies, for his mercy endures for ever; he will guide us here in the ways of Peace, he will bring us hereafter to the Joys of Eternity, for his mercy endures for ever.

The Prayer.

O Blessed Jesus, who by thy holy Doctrine hast taught us to fast, and watch, and pray, and by thy blessed example powerfully engaged us to follow thy steps; vouchsafe me, I beseech thee, thy Grace, so to mortifie my body, by withdrawing the fewel from my unruly passions, and reducing my immoderate sleep to the measures of necessary refreshment, that my mind may the better be disposed for Prayer and Meditation, devoutly to celebrate here the Fasts and Festivals of thy Church, and eternally to rejoyce with thee hereafter in the Kingdom of thy Glory, where with the Father and the Holy Ghost thou livest and reignest, ever one God world without end, Amen.

MEDI-

MEDITATION III.

Also Wednesday.

Luke 4. 2. *In those days he did eat no thing.*

I.

COme, let us fast and mourn and pray, for our Lord is merciful and just: Remember, O Man, that dust thou art, and into dust thou shalt return. All flesh is grass, and the pride thereof as the flower of the field; the grass withers, and the flower fades, and leaves the naked Soul to Judgment: before Man is Life and Death, Good and Evil; that which he chuses shall be given him; he that follows Vertue chuses Good, but the vicious lives endless Evil. *Be not deceived, God is not mocked; for whatsoever a man Soweth, that shall he also reap. For he that Soweth to his flesh, shall of the flesh reap Corruption: but he that Soweth to the Spirit, shall of the Spirit reap life everlasting. If we live after the flesh we shall die: but if through the Spirit we do mortifie the deeds of the body, we shall live: For as many as are led by the Spirit of God, they are the Sons of God.*

When

II.

When, O my Soul, did we ever follow our passions, but they instantly wrought our disturbance, and threatned at last our ruin? When did we ever turn our thoughts to Piety, but it presently brought us Peace, and refresht our mind with new hopes of Felicity? the winds are often rough, and our own weight presses us downwards. Reach forth, O Lord, thy saving hand, and speedily deliver us.

III.

The Sun runs its course, or stands still, or goes back, as thou commandest; the raging Sea grows calm, nay divides its waves at thy word; only thine own *Israel* resists the voice of their God; only sinful Man runs counter to his own Interest and Happiness.

IV.

When we had sold our selves to sin, and were all become the slaves of Satan, our blessed Jesus descended from Heaven, and brought a vast price to buy out our Freedom; the price was no less than his own deareſt blood, which he shed on the Cross, to rescue us sinners from eternal Death.

V.

Let us consecrate this day to his sacred Memory, and tenderly compassionate his unparallel'd Sufferings, repenting from our hearts our many sins, and thankfully admire

admiring his infinite mercies; let us wea
our minds from unbecoming delights, an
mortifie our Senses with a prudent re
straint; that carried on the wings of Fa
sting and Alms, our Prayers may mount up
more swiftly to Heaven.

VI.

How admirably, O Lord, has thy Wi
dom contriv'd our Salvation, infusing eve
by our senses Grace into our precious Soul
let none excuse their wandring from the
straight path of Life; behold a steddy
Guide: let none pretend faintness and want
of Spirits to walk in it, behold at every
step abundant Refreshments; the Church
shines ever bright as the Sun, and sheds all
about her quickning beams.

VII.

He that fram'd the Heart of Man, de
sign'd it for himself, and bequeath'd it
unquietness, till possest of its Maker. Vani
ty of vanities, all is vanity, but to love
our God and attend his Service. All thy
ways, O Lord, are Mercy and Wisdom,
and all thy Counsels tend to our Happiness,
but we must endeavour to seek thy hea
venly Kingdom, and all things else shall be
added to us.

VIII.

Happily ends that day, whose evils end
with it, cancell'd by just Contrition; hap
pily begins that night, which is introduc'd
with

with aſpirations to our eternal Reſt; the day is thine, and the Night is thine; Lord by thy Grace through both aſſiſt us in our duty.

IX.

Every Night brings us nearer to our laſt, which reſerves for us Eternal Wages, juſt yet with a vaſt and generous Bounty, proportion'd to the work of our days; the wiſe will always keep their Lamps ready trimm'd, that the Bridegroom's call may never ſurprize them.

X.

I ſaw the bright Sun ſhew his flaming eyes, and behold a thouſand rays filled the air, and beauteouſly guilded the Earth; his glorious Face, but maskt it ſelf in a cloud, and immediately they vaniſht away, and their place was to be found no more; and I ſaid, ſuch, O my God, juſt ſuch, is the ſtability of every Creature.

The Prayer.

I.

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in me a new and Contrite heart, that I worthily lamenting my ſins, and acknowledging my wretchedneſs, may obtain of

of thee, the God of all mercy, perfect rem-
on and forgiveness through Jesus Christ our La-

II.

O Blessed Jesus, who for our sakes didst f-
forty days and forty nights; give me Grace
use such abstinence, that my Flesh being su-
dued to the Spirit, I may ever obey thy Go-
motions in Righteousness and true Holiness,
thy Honour and Glory, who livest and reign-
with the Father and the holy Ghost, one Go-
world without end. Amen.

MEDITATIONS AND PRAYERS ON THE PASSION, FOR THE Holy Weeks Fast.

MEDITATION IV.

Monday before Easter.

Luke 22. 2. *And the chief Priests and Scribes sought how they might kill him, for they feared the people.*

I.

O Blessed Jesus, who didst inspire thy holy Prophets to foretell thy Sorrows, and publish them with exact care, by

by not only speaking thy words, but t
more to affect us, sometimes putting
thy person: O let our Eyes run do
with Water, and our Hearts faint a
with Grief, while we remember the S
ferings of our Lord, and hear his sad Co
plaints.

II.

*I gave my Back to those that Scourged m
and my Cheeks to those that plucked off the h
I turned not away my Face from shame a
spitting; my enemies speak evil against m
they say, when shall he die, and his Name
rish, yea, my familiar Friend, who did ea
my Bread, has lifted up his heel against m
As for me, thou upholdest me, O Lord, in
Integrity, and settest me before thy Face for ev
they compassed me about with words of
and fought against me without a cause, t
have rewarded me evil for good, and with h
tred they have requited my Love.*

III.

*I am poured forth like water, I am take
away as a shadow when it declineth; my hea
within me is as melted Wax, and all my Bon
are out of Joynt; my strength is dryed up like
Potsherd, and my Tongue cleaves to the ro
of my Mouth; I expected some to pity me, a
there was none; I look'd for Comforters, bu
found not one.*

IV.

*O my God, my God, how far hast thou fo
fa*

pon me! thou hast brought me into the dust of Death; our Fathers cryed unto thee, and were deliver'd, they trusted in thee, and were not confounded: But I am a Worm and no Man, a reproach of Men, and despised of the People; all they that see me laugh me to scorn, they shoot out the Lip, and shake the Head, saying, He trusted in God that he would save him, let him deliver him if he delight in him. Be not far from me, O Lord, my Strength, for Trouble is nigh, and there is none to help me.

V.

The Assemblies of the Wicked have inclosed me about; they pierc'd my Hands and my Feet; I may tell all my Bones; they gaze and stare upon me, they part my Garments among them, and on my Vesture they cast Lots; they gave me Gall to eat, and in my thirst Vinegar to drink. All these sad things, O Lord, thy Prophets foretold, to prepare our Faith for such Truths; all these indeed they expressly foretold, but could there be found such wretches as would act them?

VI.

Yes, O my God, thine own selected Nation conspired against thee, and with innumerable Affronts most barbarously murthered thee; this too, even this thy cruel Death thou plainly foreshewedst; *The Inhabitants of Jerusalem shall look on me whom they crucified.* But, O you holy Prophets! what

what was the dismal Cause, that shed
Blood of this Spotless Lamb? *He had,* (
quickly answer,) *done no iniquity, neit
was guile found in his mouth. He was cu
from the Land of the Living: For the tre
gression of the People was he stricken.
poured out his Soul to Death, and he was
bered with the Transgressors: He bore the
of many, and made Intercession for the Tra
gressors.*

VII.

*All we, like Sheep, have gone astray,
God laid on him the Iniquity of us all;
was wounded for our transgressions, and brui
for our Sins: The Chastisement of our Peace
upon him; and by his Stripes we are heal*
Thou wert for us, O Lord, *obedient
Death, even the Death of the Cross; wherefo
God also hath highly exalted thee, and giv
thee a Name above every Name.* O Bless
Jesu, who tookest upon thee our Infirm
ties, to bestow on us thy own Perfections
heal us thou great Physician of our Souls
and let us sin no more, lest a worse thi
befal us. Heal us by the Mystery of th
holy Incarnation. Instruct us by the
meekness of thy humble Birth.

VIII.

Heal and save us by the precious Bloo
of thy Circumcision, when thou tookes
upon thee the sweet and ever blessed Nam
of *Jesus*, a name signifying thy kind de
sign

n, which was the saving thy people
om their sins. Strengthen our Faith in
e; O Lord, by thy wondrous Miracles,
nfirm our hope, and inflame our love
thy kind and Meritorious Passion. Heal
, O thou great Physician of our Souls,
d let us sin no more, lest a worse thing
fal us.

The PRAYER.

I.

O *Lord God, whose Power is infinite, and Purity such that cannot endure the beholding any thing that is unclean; How should that am forlorn Dust and sinful Flesh, presume present my self before thee? When I look on e vileness of my Nature, and the sinfulness of y Life, I cannot chuse but cry out and say, Woe to me, I am undone, I am of polluted Lips; e very Prayers I make to crave pardon for my ins, are stained in the uttering, and must eeds add to my Transgressions; if in Judgment or Justice thou shouldest weigh and examin them.*

II.

But, O Lord, thou art a God of infinite Compassion, that wouldest not the Death of a Sinner, but rather that he may be converted and ive; thou hast not only allowed me, but commanded me to call upon thee in all my Troubles nd Distresses; thou hast promised that at what

time

time soever a Sinner doth repent him of his S
thou wilt put away all his Iniquities out of
Remembrance; in obedience therefore to
Command, and incouraged by thy Promise,
here prostrate my self before thee, renoun
all Merit and Trust, Confidence and Affia
in my self, and relying only on thy Mercy
the Sovereign Mediation of my Lord and S
viour Jesus Christ.

III.

O Lord, bear thine own Son for me, O Lo
bear thine own Self in me, the blessed Spi
of thine which makes Intercession for me, w
Sighs and Groans, that cannot be expres
Pardon and forgive all my Sins, both Origi
and Actual, of Omission and Commission,
Thought, Word or Deed; of Ignorance, I
firmity, or Presumption, which I have at a
Time committed against thee, neal them
the Cross of Christ, that they may never ris
in Judgment against me, either to shame
in this World, or condemn me in the World
come. Amen.

MEDITATION V.

Tuesday before Easter.

om. 5. 8. *But God commendeth his Love towards us, in that while we were yet sinners, Christ died for us.*

I.

RAise our Lord all you Nations of the Earth, praise him with the Voice of oy and Thanksgiving; praise him with e well-tun'd Strings of your Hearts; raise him with the sweetest Instrument, chearfull Obedience: Let every one that retends to felicity sing immortal Praises the God of our Salvation! He is our ll and All-sufficient Redeemer: He has erfectly finished what he graciously unertook; for all our Trespasses he has ade Satisfaction; for all our Forfeitures e has paid the Ransom.

II.

We by disobedience were banisht from aradise, and he has received us into his wn Kingdom: He has set up a Kingdom f Grace on Earth to prepare us for his ingdom of Glory: We wander'd up

and down in the Wilderness of Errour, and he has guided us into the way of Truth. We were by Nature the Children of Wrath, and he has mediated our Peace with his offended Father; we were become the Slaves of Sin, and he has bought our Freedom with his own Blood: We were in Bondage to the Dominion of Satan, and he has overcome and confin'd his Power; we were in danger of sinking into Hell, and he has sav'd us from the bottomless Pit.

III.

The Gates of Heaven were shut against us, and he went up himself, and opened them to all Believers, dissolving for ever the Terrours of Death, and rendring it not but a Passage into Life. O dearest Lord who mad'st us first of nothing, and restored us again when we had undone ourselves, who wouldest at any rate redeem us from Misery, at any rate procure our Felicity; how came we Wretches to be considered! how came we Sinners to obtain such Favour! that from thy Throne of Glory, where Seraphims ador'd thee, thou shouldest descend on our Earth, where Slaves affronted thee.

IV.

That thou shouldest lead a Life of Poverty and Labour, and die a Death of shame and Sorrow; that thou shouldest

all this for such Worms as we, without the least Concern or Benefit to thy self, only to raise us up from our humble Dust, and set us to shine with thy glorious Angels. O infinite Goodness! the bounteous Author of all our Hopes, and strong Deliverer of all our Fears! What shall we say to this thy excessive Charity? what shall we render for those thy unspeakable Mercies? we search over all we have, and find nothing to return thee, but what thy self has freely given us: We search over all thou hast given us, and find nothing thou expectest, but that we use thy Gifts to make our selves happy.

V.

O may our Souls perpetually bless thee, and every Minute of our Time be spent in thy Service. Let us not live, O Lord, but to love thee, nor breath but to speak thy Praise, nor be at all, but to be all thine. Proceed, my Soul, to celebrate the Praises of the Lord, go on with fresh attention to remember the Mercies of thy God, whose Wisdom has contriv'd to save mankind by so compendious a Method, as may be exprest in one short word: He saw the only Cause of all our Ruine, was our Love misplaced on this present World: He saw the only Remedy of all our Misery, was to fix our Love on the World to come.

VI.

This therefore was his great Intent, a
In this concentred all his Merits, to poss
us with Love, the end of Faith, and th
greatest of all Divine Graces, to chan
the Bias's of our wrong-set Hearts, by es
blishing among us new Motives of Charit
such as might strongly incline our Affec
ons, and efficaciously draw us to love o
True Good; such as might gain by degre
upon all Mankind, and render Salvati
easie and universal: For this he came dow
from his Fathers Bosom, to teach us t
Rules of Eternal Life; that we might fir
ly believe those sacred Truths, which G
himself with his own Mouth hath to
us.

VII.

For this he convers'd so long on o
Earth, to encourage and provoke us by h
own Example; that we might confiden
embrace those unquestionable virtu
which God himself in his own Person t
practised: For this he endured so sh
and many afflictions, and became at l
obedient even to Death, that we mig
patiently suffer whatever should befal
when God himself was so treated by
Creatures: For this he so often preach
the Joys of Heaven, and set them bef
us in so clear a Light, that seeing so r
a Prize hang at the End of our Race, w
mig

might run and strain our utmost force to gain it.

VIII.

For this he ordain'd all the means of Grace, and left us the Sacraments of his Body and Blood, that he might breed and nourish in us the Life of Charity, and ravish our Hearts with the sweetness of his Presence: For this he assum'd those strange endearing Names of Friend, and Brother, and Spouse to us Wretches, doing more for us, O wondrous Love! than all those Names import, and far more than all our Hearts can wish. Blessed, O glorious Jesu, be the Wisdom of thy Mercy, that has found so sweet and short a way to save us. Thou art, O Lord, the Cause of our Love, and Love the cause of our Happiness.

IX.

By Love we fulfil all thy Commands: and in keeping thy Commands there is great reward. By Love we are reconciled from Enemies to Friends: By Love we are translated from Death to Life: By Love we are delivered from the fear of Hell: By Love we are adopted to be Heirs of Heaven: By Love we are disposed for that blissful Vision: By Love we are secur'd of the Enjoyment of our God, who by the sole Protection of his own free Goodness, can never deny himself to those that love him; else would their very loving him,

be the cause of great Misery, since the Misery of a Soul is the want of what it loves.

X.

Thus, Lord, whate'er thy holy Scriptures do record of thee, in Expressions suited to our low Capacities: Whate'er they say of thy restoring all things, and repairing again the Ruins of Mankind; all is exactly verified by this one Line, which may our thankful Hearts repeat with Joy; Heaven is attained by Love alone, and Love alone by thee.

The PRAYER.

I.

O Lord, I confess that I am unworthy to come before thee, to draw nigh unto thee, or to receive any favour from thee, and that because of the Rebellion of my Nature I have just cause to cry out with the Leper, I am unclean, I am unclean; *unclean by original Corruption, which like a Leprosy has over-spread all the Powers and Faculties of my Soul; but I have defiled my self yet much more by my own actual Sins, and wicked Customs, which throughout the whole course of my Life I have committed against thee.*

II.

O Lord, what has my whole Life been, but a violation of thy just and righteous Laws,

neglecting of that Good which hath been offer'd unto me? Committing much evil, who might have received much good, sinned in much presumption against thee, in thy Nature, in thy Attributes, in thy Name, in thy Word, in thy Worship; against my Neighbour, in all those Relations wherein thou hast placed me.

III.

O Lord, my Sins have not only been multiplied, but aggravated by these Circumstances of Knowledg, of Love, of Mercy, and of Judgment; they have been Sins of a Crimson Dye, because too often committed against Convictions of Conscience, notwithstanding the motions of thy Spirit, against the Truth of thy Word, against the Wooing of thy Love, against the Strokes of thy Wrath, still hardning my heart in Disobedience and Rebellion against thee,

IV.

I come therefore, O Lord, into thy Presence at this Time, disclaiming my own Righteousness, and abhorring my self for all my former Wickedness, and only in thy Name, for the Merits, and through the Mediation of my dear Redeemer Christ Jesus, in whom alone thou art well pleased, I beg thy gracious Pardon, and I beseech thee not only to pardon my Sins, but to assist me with thy Grace, that I may subdue and mortifie all my corrupt Affections, and evil Inclinations? Create in me a clean Heart, O God, and renew a constant Spirit in me. Make my Heart to be sound in the

Statutes, that I may never be ashamed. Keep back thy Servant also from presumptious Sins; let them not have dominion over me: Then shall I be upright, and I shall be innocent from the great transgression, the words of my Mouth, and the meditation of my Heart, shall be accepted in thy sight, O Lord, my Strength and my Redeemer. *Amen.*

MEDITATION. VI.

Wednesday before Easter.

John 11. 50. *It is expedient for us that one should die for the people, and not the whole nation perish.*

I.

LOrd, how the World requites thy Love! how ingrateful are we to thy blessed Memory! we negligently forget thy sacred Passion, or rather far worse our Sins renew thy Sufferings. While we deprive others of their Right, what do we else but divest thee of thy Cloaths? while we delight in Strife and Schism, what do we else but rend thy seamless Coat? If we despise the least of thy faithful Servants, are we not so many *Herods* that scorn'd thee

If we for fear proceed against our Conscience, how are we better than *Pilate* that unjustly condemned thee?

II.

By forsaking thy Will to follow our own, do we not chuse a Murtherer before thee? by retaining a sharp and bitter Malice, do we not give thee Vinegar and Gall to drink? by shewing no Mercy to the poor and afflicted, do we not pass by thy Cross as Strangers unconcern'd? thus we again Crucify the Lord of Glory, and put him afresh to an open shame: Is this, O wretched we! the Duty we pay to the sacred Memory of our dear Redeemer? are these the Thanks our Gratitude returns to that strange excess of our Saviour's Love?

III.

When we sat in Darkness, he took us by the Hand and kindly led us into his own Light: We sought not him, but he came from far to find us; we look'd not towards him, but his Mercy called after us; he call'd aloud in the words of melting Tenderness, why will you perish, O you Children of Men? why will you run after empty Trifles, as if there were no Joys above with me? Return, O you dear-bought Souls, and I will receive you; repent, and though you had really crucified me, I will forgive you.

IV.

Behold, O blessed Jesu, to thee w
come: On thee, O Crucified Love, w
fasten all our Confidence; never will w
unclasp our hold till thy Grace has seal
the Pardon of our sins: Never will w
part from this Standard of Hope, till o
troubled Consciences be dismist in Peac
There will we stand and sigh, and weep
and every one humbly say, to thy Mercy
Jesu, my God, I am a miserable sinner, O
be thou my kind Advocate with the Fa
ther.

V.

Believe in Jesus, O my Soul, and the
mal'st be silent, for he thy Lord will an
swer for thee: rely on him and he will b
thy security, Love him and thou art unit
to his Satisfaction and Merits: Be innocen
and he will defend thee? Be humble an
he will exalt thee: Repent, and he wi
forgive thy sins: Never let us fear the fa
vour of our God, if we can but esteem an
desire it; he that so freely gave us himsel
will he not with himself give us all thing
else? is not his painful Life and bitte
Death a sufficient Pledg of his Love to us
is not his infinite Love to us sufficient m
tive of our Duty to him?

VI.

A Duty to which we are so many w
obliged, and wherein our Eternity is
highly concern'd; surely they have lit
Faith

Faith, and far less Hope, who doubt the Mercies of so gracious a God: Mercies confirmd by a thousand Miracles, and dearly seal'd by his own Blood, that Innocent Blood which was shed for us, to appease the Wrath of his offended Father; that Blood, whose every precious Drop was worthy to save so many Worlds.

VII.

O bless and all-redeeming Blood, which flowed so freely from the source of Life! bath our polluted Souls in thy clear Streams, and purge away all our foul Impurities. Cleanse us, O merciful Lord, from our secret Faults, and from those darling Sins that most abuse us; wash off the Stains which our Malice has caused in others, and those which our Weakness has received of them. Let not them perish by our occasion, nor us be undone by theirs; but let our Charity assist one another, and thy Clemency pardon us all.

VIII.

Pardon, O gracious Jesu, what we have been, and with thy holy Discipline correct what we are: Order by thy Providence what we shall be, and in the end crown thy own Gifts. Shouldest thou, O Lord, have dealt with us in rigour, we had long since been sentenced to eternal Death; long since our guilty Souls had been snatcht away and hurried down to everlasting Torments; but

but thy gracious Mercy has reprieved our Lives, and given us space to work out our Pardons. Thou art the Propitiation for our Sins; and not for ours only, but for the Sins of the whole World.

IX.

Now is the Time of acceptance, now is the Day of Salvation: Let us demean ourselves as the Servants of God, in fasting and praying, in watching, patience and charity. Now is the time of acceptance with thee, now is the Day of Salvation for us: Now let us mourn for our former Offences, and bring forth Fruits worthy of Repentance. If we, have hitherto persecuted thee, and with our Sins nailed thee on the Tree of Death; now let our whole endeavours attend thy Service, and loyally conspire to uncrucifie their Lord.

X.

Let us ascend the Mount of *Calvary*, and as often as we go kiss thy holy Steps: We kiss thy Steps, dear Lord, when we love thy ways, and humble our selves and follow thy Example. Let us there on our Knees approach thy Cross, and reverently cover thy naked Body; we cover thee, when our Charity cloaths thy Servants, and hides the Infirmities of thy little ones. Let us there with tenderest care unfasten the Nails, and gently draw them out of thy Hands and Feet: We draw them out, when

when we freely obey thy will, and loo-sen our Affections from cleaving to the World.

XI.

When we have thus my Soul, rescu'd our Lord, let us nail our selves in his stead to the Cross, who really deserve what our Saviour did endure, Crucifie our flesh (O dearest Lord) with the fear of thee, and give us our Portion of Sorrow here; Crucifie the World to us, and us to the World; that dead to it, we may live in thee! at least, live thou in us, O holy Jesu! and fit our Souls for so glorious a Guest. Enter into our Hearts, and fill them with thy self, that no room be left for any thing but thee.

The PRAYER.

I.

O God, who senteſt down in the fulneſs of time, thy Son Chriſt Jeſus to ſave the World from Ruin, into which Adam's *Fall had plung'd it! and by dying for Sinners, hath Redeem'd us from eternal death. Fill my Soul, I beſeech thee, through deep Admiration of this thy exceſſive Bounty, with an overflowing Love of thy ſelf, whoſe love hath thus abounded towards us.*

II.

And grant that this infinite Love may ſo powerfully endear to me, my Heavenly Maſters Pre-

cepts

cepts and Example, that I may make it my constant endeavour to obey the one and imitate the other, till a perfect image of thy Son be formed in me, grant this, O merciful Father for the sake of Jesus Christ, thy Son, our Saviour and Redeemer, who died upon the Cross for our Sins, and rose again for our Justification, who with thee and the Holy Ghost liveth and reigneth one God, World without end, Amen.

MEDITATION VII.

Thursday before Easter.

Luke 23. 21. *But they cried, saying, Crucify him, crucify him.*

I.

MY God, who can complain of doing too much, if they consider the labour of Jesus? those painful labours that he freely undertook, and the humble task he so mildly stoopt too? When he might have flown on the Wings of Cherubims, he chose to walk with us Worms in the Duft; When he might have called for Manna from Heaven, in the sweat of his Brows he would eat his Bread; when he might

might have made the Angels his Footstool, he rather became the Servant of his Parents, living with them in their little Cottage, and readily obeying even their least Command.

II.

There, in that humble privacy he encreased in Wisdom, and grew in Grace both with God and Man; still by his pious Candor gaining the Love of those happy few that saw his Life; Happy that saw thy holy Life, O glorious Jesu! and heard with Joy and Wonder thy incomparable Sayings; that felt a gentle motion stir their Hearts to love and imitate so blest a Pattern. O that the same sweet Spirit of Grace might draw our Minds, dear Lord, to thee; O that we could, in every Passage of our Life, still actually reflect on the Example of thine!

III.

Thy retirements were filled with holy Speculations and in the midst of Business thy Mind was free for Heaven: Thy Converse with others misspent no time; but bestow'd every Moment in excellent Charity, to instruct the Ignorant, and reduce the Deceived; to comfort the Afflicted, and heal the Diseased; to convince the Froward, and absolve the Penitent, and perswade all the World to be truly happy. It was thy Meat and Drink to do thy Father's

Will;

Will; O make it ours to perform this. Take up thy Cross, my Soul, and follow thy Lord, for his Yoke is easie, and his Burthen light: *He humbled himself for us, and became obedient unto Death, even the Death of the Cross* to save us.

IV.

My God, who can repine at suffering too much, if they remembred the Affliction of Jesus? Those many Afflictions he so patiently endured, and bore with silence all their weight, even from his humble Cradle, in the Grot of *Bethlehem* to his bitter Cross on the Mount of *Calvary*. How little do we read of glad and prosperous, how much of Pains and Griefs, and perpetual Affronts? Sometimes abandon'd by his nearest Friends, and left alone among all his Discomforts; sometimes pursued by his fiercest Enemies, and made the common mark of all their Spite: Sometimes they plot to ensnare him in his Words, and enviously slander his miraculous Deeds: Sometimes they tumultuously gather about him, to gaze at and abuse this Man of Sorrows: Sometimes they furiously seize on his Person, and hale and drag him along the Streets: At last they all conspire to take away his Life, and condemn him to a sharp and cruel Death.

V.

Have you not seen a harmless Lamb stand

and silent in the midst of ravening Wolves? So stood the Prince of Peace and Innocence, besieged with a Ring of savage Jews. When they blasphemed him, he replied not again; and when they injuriously struck him, he only observed their Rashness; when they provoked him with their utmost Malice, he pleaded their Excuse; and when they kill'd him, he earnestly prayed for their Pardon. O strange Ingratitude of humane Nature, thus barbarously to crucifie the World's Redeemer! O admirable Love of the World's Redeemer, thus patiently to die for humane Nature!

VI.

Say now my Soul, for whom thy dearest Lord endured all this, and infinitely more, Canst thou complain of thy little Troubles, when the King of Glory was thus afflicted? Canst thou complain of a meanly furnisht House, when the Son of God had not where to lay his Head? We wear the Badg of a crucified Lord, and shall we shrink back at every cross we meet? We believe in a God that was crown'd with Thorns, and shall we abide to tread on nothing but Roses? Before our Eyes, O Jesu, we see thee humble and meek, and shall thy Servants be proud and insolent?

VII.

We see thee travel up and down poor and

and unregarded, and shall thy Follow
strive to be rich and esteemed? Thy ch
ritable Labours were maliciously slander
and shall not our Faults have the patien
to be reprov'd? Thou didst not disdain
be call'd though in scorn, *The Carpenter*
Son, and cannot our lowness bear a little di
paragement? O how unlike are we to th
blest Original, who descended from Hea
ven to become our Pattern! How do w
go astray from that sacred Path, which th
holy Jesus traced with his own Steps.

VIII.

Pity, O dear Redeemer, the Infirmitie
of thy Children, and strengthen with th
Grace our fainting Hearts; arm us, O
glorious Conqueror of Sin and Death
against all the Fears and Terrors of thi
World: Arm all our Powers with thos
Celestial Vertues of Faith, Hope, and in
vincible Charity, that we may still go on,
and resolutely meet whatever stands in our
way to Heaven. If we must suffer a
Christians, since we have deserv'd it as Sin-
ners; Lord, help us to bear it with pati-
ence as becomes thy Servants.

IX.

O My God, when I consider what thou
hast suffered for us, and what we have
done against ourselves; I am amaz'd at th
Wonders of thy Goodness, and confounded
at the vileness of our Misery: Our sins were

cause of thy cruel Death, yet still we mit them to live in us. We entertain worst of thine Enemies, and treache-sly lodg them in our own Bosoms, pre-ring a petty Interest before thy Heaven, nitory Pleasure before eternal Felicity.

X.

Many, we confess, are the Follies of our fe, and our consciences tremble at their n great Guilt: Many are the times thou st graciously pardon'd us, and still we lapse and abuse thy Clemency. The mory of our Transgressions is bitter to , and the Thoughts of our Ingratitude reamly afflict us; but is there, O my su, any stain so foul which thy precious lood cannot wash away? Is there any ap of Sins so vast, to exceed the number thy infinite Mercies? O no, thou canst rgive more than we can offend; but ou wilt not forgive unless we fear to of-nd; unless we seek to thee for Peace and econcilement, and humble our selves in y holy Presence.

XI.

Wherefore, behold, O Lord, we humbly prostrate our selves before thee. Open ou our Lips freely to accuse our selves r all the Sins we have at any time com-itted; and let the consideration of thy uel sufferings heighten our sorrow for, nd confirm our detestation against them,

that

that we blush not to confess what we fear not to be.

The Prayer.

I.

O *Gracious Lord, who for our sake* di *give thy dear Son to suffer inexpres Anguish and Pains commensurate to thy Love and our Miseries, which were infu that he might redeem us from eternal Dea and purchase for us an inheritance in Heave Dispose me by love, thankfulness, humili and obedience, to receive all the benefits of t Passion. Behold, O Lord, the bleeding wou of thy well-beloved Son; remember how Body was broken for us, and his Blood po out. O hear his dying groans; regard Agony and Bloody Sweat, by his Cross a Passion let my sins be blotted out. I have thing to plead if he have not done enough fulfilled all thy Will. But since he hath la down his Life in obedience to thee, O let by vertue of that voluntary Sacrifice, obtain gracious Pardon.*

II.

Fix my thoughts so constantly upon his di Love, and affect my heart so mightily wi with, that I may chearfully undergo any p to be made like unto him; in his Humili in his Obedience; in his Resignation of hi self to thy wise Will and Pleasure; in Meekness; in his Charity, and forgiveness

s enemies; in his willingneſs to quit all ings for thy Name's ſake, and to truſt both ul and Body with thee, in well-doing, and atented ſuffering, whatſoever it be that thou quireſt of me. Now to him that loved , and waſhed our Sins in his Blood, and ade us Kings and Prieſts to God, even his ather; to him be Glory and Dominion for er and ever. *Amen.*

MEDITATION VIII.

Good Friday.

Matth. 27. 50. *Jeſus, when he had cried again with a loud voice, yielded up the Ghoſt.*

1.

SHall we rejoyce, my Soul, to day? ſhall we not rather mourn at the Funeral of our dear Redeemer; Such, Oh my Lord, was the exceſs of thy Goodneſs, to derive Joys for us from thine own Sorrows: Thou forbadeſt thy Followers to weep for thee, and reſerveſt to thy ſelf alone the Shame and Grief: Thou inviteſt all the World to glory in thy Croſs, and command'ſt us to delight in the Memory of thy Paſſion.

II.

II.

Sing then, all you dear-bought Nati
of the Earth, ſing Hymns of Glory to t
holy Jeſus; ſing every one who prete
to felicity, ſing immortal praiſes to
God of our Salvation; to him who for
endur'd ſo much ſcorn, and patiently
ceived ſo many injuries; to him, who
us ſweat drops of Blood, and drank
the Dregs of his Fathers Wrath; to t
Eternal Lord of Heaven and Earth, wh
for us was ſlain by the hands of the wi
ked; who for us was led away as a She
to the ſlaughter, and as a meek Lamb open
not his Mouth.

III.

Whither, O my God, did thy Co
paſſion carry thee! How did thy Char
too far prevail with thee! Was it n
enough to become Man for us, but tho
muſt expoſe thy ſelf to all our Miſeries
was it not enough to labour all thy Li
but thou muſt ſuffer for us even the pai
of Death? No, gracious Lord, thy Mer
ſtill obſerv'd ſome wants in our Nature
yet unſupplied: Thou ſaweſt our to
much fondneſs of Life, needed thy partic
with it, to reconcile us to Death: Tho
ſaweſt our fear of Sufferings could no wa
be abated, but by freely undergoi
them in thine own Perſon: Thou ſawe
our Souls ſo deeply ſtain'd with Guilt tha
without

ithout thy Blood we could have no Re-
ission.

IV.

O bleſſed Jeſu, whoſe Grace alone be-
ins and perfects all our hopes: how are
e bound to praiſe thy Love! how infinite-
oblig'd to adore thy Goodneſs! At any
te thou would'ſt ſtill go on, to heal our
eak and wounded Nature, even at the
ice of thine own dear Blood thou
ould'ſt finiſh for us the purchaſe of Hea-
en.

V.

Awake, my Soul, and ſpeedily prepare
y richeſt Sacrifice of humble praiſe:
wake, and ſummon all thy powers to
dore our great Redeemer: To him let us
verently go, and offer our devout hearts
his Feet: Let us remember every paſ-
ge of his Love, and deſire that none may
cape our Thanks. O what exceſs of
indneſs was this! what ſtrange extremity
Love and Pity! The Lord is ſold, that
e Slave may be free; the Innocent con-
emned, that the Guilty may be ſaved:
he Phyſician is ſick, that the Patient may
e cured; and God himſelf dies, that Man
ay live. Tell me, my Soul, when firſt
ou haſt well conſidered, and look'd about
mong all we know; tell me, who ever
ſht us ſo much good? who ever lov'd us
ith ſo much tenderneſs?

VI.

VI.

What have our neareſt friends done f
us, or even our Parents in compariſon
his Charity? No leſs than the Son
God came down to redeem us; no l
than his own dear Life was the price
paid for us: What can the favour of
whole World promiſe us, compared
this miraculous Bounty? No leſs than
joys of Angels are become our Hop
no leſs than the Kingdom of Heaven
made our Inheritance.

VII.

To thee, O God, we owe our ſelves,
making us after thy own Image; To th
O Lord, we owe more than our ſelves,
redeeming us with the Death of thine o
Son; nor were our ruins ſo ſoon repair
as at firſt our Being was eaſily produc
Thy Power to create us ſaid but one wo
and immediately we became a living So
But thy Wiſdom to redeem us, both ſpa
much, and wrought more, and ſuffe
moſt of all: To redeem us, he humbl
himſelf to this low World, and all t
infirmities of our miſerable Nature.

VIII.

He patiently endur'd hunger and thir
and the malicious affronts of enraged e
mies: How many times did he haz ard h
Life, to ſuſtain with Courage the Tru
of Heaven! How many tears did he t
de

derly weep, in compaſſion of his blind ingrateful Country! how many drops of Blood did he ſhed in that doleful Garden, and on the bitter Croſs! The Croſs, where after three long hours of grief and ſhame, and intolerable pains, he meekly bowed his fainting head, and in the agony of prayer yielded up the Ghoſt.

IX.

O Bleſſed Jeſus, how much doth thy love differ from ours! *Love* brought thee down from Heaven to us; but how few of us doth it carry up thither unto thee? *Love* made thee dye the moſt ſhameful Death; but it doth not make us live the moſt glorious life. *Love* made thee endure the ſoreſt pains; but alas! it doth not make mankind take the pleaſure of following thy ſteps to the greateſt happineſs. *Love* made thee think perpetually on ſuch poor wretches as we are; but how ſeldom are our minds fixed, or how ſmall is the number whom love inclines to think upon thee? *Love* perſwaded thee to come to us, when there was nothing to call thee, but only our great miſeries; but it doth not bring us all to thee, when we are moved by the merits and precious promiſes of ſo great a love. O deareſt Saviour, what wilt thou do with ſuch vile, ſuch wretched hearts, as theſe of ours? canſt thou endure ſo much as to look upon ſuch

Souls, as are so frozen before thy fire O Love, shed one Beam more upon o icy hearts, and melt them into love, brea thy Soul and Life into us, and over co our Souls with thy Love, thy mighty, t wonderful, thy most stupendious Love.

X.

O my ador'd Redeemer, who took upon thee all our Miseries, to impart u us thine own Felicities: Can we remem ber thy Labours for us, and not be co vinc'd of our Duty to thee? Can our co hearts recount thy Sufferings, and not b inflam'd with the Love that suffer'd? C we believe our Salvation cost thee so dea and live as if to be saved were not wor our pains? Ingrateful we, how do w slight the Goodness of our God! how care lessly comply with his gracious Deligns For all his Gifts he requires no other re turn, than that we hope still more, an desire still greater Blessings, and improv them all to our own happiness; for a his favours he seeks no other praise, tha our following his steps till we arrive t his Glory.

XII.

O glorious Jesu, behold to thee we bow and humbly kiss the Dust in honour of th Death: behold thus low we bow to im plore thy Blessing, and the sure assistan of thy special Grace, that we may wea

ur affections from all vain desires, and lear our thoughts from all impertinent ncies; that our lives may be entirely de-cated to thee, and all the faculties of our uls to thy holy Service: that our minds ay continually study thy Knowledg, and r wills grow every day stronger in thy ve, and our memories faithfully lay up y Mercies, and both tongue and heart be ntinually disposed and after employ'd to aise thee: to praise thy Incomparable ve, which has done and suffer'd so ch for lost mankind.

The PRAYER.

I.

Adore thee, O blessed Jesus, I acknow-ledge thee to be the Lord. Thou art King of Glory, O Christ, thou art the erlasting Son of the Father. When thou dst overcome the sharpness of Death, u didst open the Kingdom of Heaven to Believers. Great was thy Love, O thou ver of Souls, who wouldst shed thy own t precious Bloud to work and confirm thy ith in our hearts, that believing on thee, might have life through thy Name. How nitely are we indebted to thee, who hast so rly purchased our eternal joy, with thy most er sorrow!

II.

I dread to think that thy precious Blo
should be loſt and ſpilt in vain for me; th
ſo great a price ſhould be caſt away, where
with thou haſt bought me, O deareſt Lord, pr
ſerve in me ſuch a lively ſenſe of thy grief a
ſorrow, of thy pain and anguiſh, that I m
perfectly hate the cauſe of all thy torments, a
look upon every ſin, as the moſt fearfull mi
that can befall me.

III.

O Sovereign Lord and bleſſed Saviour, Jeſu
our only Redeemer, Saviour of the World, w
by the ſole motive of thy mercy, didſt humb
thy Soul to the Death for our Redemption, gr
ciouſly apply to my Soul the infinite Merits of t
ſacred Paſſion; and with thy precious Blo
cleanſe me from all my Sins. Thou who ha
born our Griefs, and carried our Sorrow
Thou who waſt wounded for our Tranſgreſſio
and bruiſed for our Iniquities, let me be heal
by thy Stripes, Thou that art the Lamb
God, that takeſt away the ſins of the wo
take away my ſins; Nail them to thy Cr
hide them in thy wounds, bury them in t
Grave, that they may die in me, and I live
thee, the life of Grace here, and the life
Glory hereafter, where with the Father a
the Holy Ghoſt thou liveſt and reigneſt one G
World without end. Amen.

MEDITATION IX.

Easter Even.

Matt. 27. 59, 60. *And when Joseph had taken the Body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the Sepulchre, and departed.*

I.

IF we rejoyced for our selves in the Sufferings of our Lord, let us now rejoyce for him, that his Sufferings are ended: now that the Fowlers Net is broken, and the meek and innocent dove escapt; now that the Cup of Bitterness is past away, and never possible to turn again: Never again; O dearest Jesu, shall those blest eyes weep, nor thy holy Soul be sorrowful to death: Never shall thy precious life be subject any more to the bloody malice of ambitious Hypocrites.

II.

Never shall thy Innocence any more be exposed to the barbarous fury of an ingrateful multitude: But thou shalt live and

reign for ever; and all created Nature perpetually adore thee. O happy end o well-endur'd Afflictions! O bleſſed fruit that ſpring from the Croſs of Jeſus! Loo up, my Soul, and ſee thy crucified Lor ſit glorioufly inthroned at the right hand o his Father.

III.

Behold the ragged Purple now turn into a Robe of Light, and the ſcornful Ree into a Royal Scepter? the Wreath o Thorns is grown into a ſparkling Diadem and all his ſcars poliſht into brightneſs His tears are all now chang'd into Jo and the Laughter of his Perſecutors int ſad Deſpair. *Herod* long ſince periſhed i miſerable contempt, and *Pilate* ſtill trem bles with everlaſting fears; the impenite Jews are ſcatter'd o'er the World, to at teſt his Truth, and their own obdura Blindneſs: But himſelf is crown'd wi eternal Triumphs; and the Souls he h redeem'd ſhall ſing his Victories for ev

IV.

Bleſſed be thy Name, O holy Jeſu, a bleſſed be the Mercy of thy Providence Who haſt caſt our lot in theſe times Grace, and deſign'd our Birth in the da of Light? when we may clearly ſee ou ready way, and directly go on to o glorious end. Till thou appeared'ſt, O th only Light of the World, our miſera

Ear

Earth lay cover'd with darkneſs: Till thou went'ſt away, O thou Sovereign Lord of Life, the Kingdom of Heaven was cloſe ſhut up: When thou hadſt overcome the ſharpneſs of Death, thou didſt open the Kingdom of Heaven to all Believers.

V.

Thou didſt communicate thy Joys to all the World, and diſplay the bright Glories of thy happy Kingdom to all that eſteem'd ſo bleſt a ſight, and ſtood prepar'd to entertain thy coming: as for the reſt, whoſe eyes are ſhut, or turned away by their own malice, thy preſence yields them no more Joy, than Light to thoſe who will not ſee: But the Hearts that love thee, thou filleſt with Gladneſs, and overfloweſt them with an Ocean of heavenly delights.

VI.

Praiſe our Lord, O you Children of Men! Praiſe him as the Author of all your Hopes: Praiſe our Lord, O you bleſſed of Heaven! Praiſe him as the finiſher of all your Joys: Sing, O you reverend Patriarchs, and holy Prophets, Sing Hymns of Glory to the great Meſſias: Sing and rejoyce all you antient Saints, who have ſo long repoſed in the boſom of *Abraham*; bring forth your beſt and pureſt Incenſe, and humbly offer it at the Throne of the Lamb: The Lamb that was ſlain from the beginning of the World, by the ſprinkling of whoſe

Blood you all were ſaved. O ſtill Sing on the praiſes of the King of Peace, and bleſs for ever his victorious Mercy; 'twas he diſſolved the Power of Darkneſs, and brake aſunder the bars of Death: He has conquered Death, and him that had the power of it, even the Devil, that his faithful Followers might Triumph over both.

VII.

O ſluggiſh Soul! How canſt thou continually hover about this Earth, when thy loving Jeſus is offended above the Skies? With longing hopes look up thither, and ſay, when, deareſt Jeſu! ſhall my deſires be fill'd with everlaſting Fruition of thy bleſſed Self? Henceforth for thee, and for thy ſacred Love, O thou great and only Comfort of our Souls! ſhall all Afflictions be welcome to me, as wholeſome Phyſick to correct my Follies; by thy example I will never fear to Die, nor refuſe the labours of this preſent Life; but while I live I will obey thy Grace, that when I die, I may enjoy thy Glory.

The Prayer.

Almighty and Immortal Saviour, who wert victorious in thy Sufferings, and triumphant upon the Croſs, and wert always preſent with thy Church, either in thy Perſon or by thy ſubſtitute, the holy Ghoſt; keep us deſe-

defend thy Flock from all Heresie and Schism; from mistakes in matters of Faith, and all irregularities in Practice, from disponding under afflictions, and from carelesness in Prosperity; arm all thy servants with an Invisible *Courage and Resolution to live and dye thine: Let the consideration of thy Passion engage us to bewail our sins; but let the consideration of thy Resurrection defend us, that we may not sorrow as men without hope; but that we may pass the time of our sojourning here in fear, and finishing our course with Joy, through thy Merits and Intercession who are our only Mediator and Advocate.* Amen.

MEDITATION X.

On Easter day.

Matth. 28. 6. *He is not here; for he is risen, as he said: come see the place where the Lord lay.*

I.

O *Death, where is thy sting! O Grave, where is thy victory! Christ is risen from the dead, and become the first fruits of them that slept*; the Lord of Life is risen again and has cloath'd himself with immortal Glory: he that raised up Jesus, will

also raise us up, and refine our vile Flesh into the likeness of his glorious Body. *worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength and Honour, and Glory, and Blessing* for ever and ever.

II.

Sing to our Lord a Psalm of Joy, sing Praises to the God of our Salvation, sing with a loud and chearful voice; sing with a glad and thankful heart; Say to the weak of Spirit, be strong, say to the sorrowful be of good Comfort; Tell all the World this Soul-reviving Truth, and may their hearts within 'em leap to hear it; tell them the Lord of life is risen again, and has cloath'd himself with Immortal Glory. He made the Angels Messengers of his Victory, and vouchsafe even himself to bring us the joyful news.

III.

How many ways did thy Mercy labour, O thou wise contriver of all our Happiness! to convince thy Followers into the blest Belief, and settle in their hearts the firm ground of Hope? Thou appeared'st to the holy Women in their return from the Sepulchre, and open'dst their eyes to know and adore thee; thou didst graciously overtake in their Journey two of thy Disciples, that were discoursing of thee, and made'st their hearts burn within them to hear thee: thou shew'dst thy self on the

shore, to thy weary Disciples labouring at Sea, to intimate that they must now leave that fishing to be come Fishers of Men.

IV.

They Labour'd all night in vain, without the Blessing of their beloved Jesus: thou didst shew thy self, and tell them plainly who thou wert, by the kind known token of a beneficial miracle: When the Doors of the House were shut, thou who hadst insensibly come in, didst appear to give them peace and satisfaction, to encourage their Fears with thy powerful presence, and secure their Faith by thy charitable Arguments.

V.

How didst thou condescend to eat before them, and invite them to touch thy Sacred Body! how did'st thou sweetly invite the credulous *Thomas* and hast taken occasion from his hardness to believe, to facilitate the Faith of thy Church in after Ages. How often, O my gracious Lord, in those blessed forty days did thy Charity haste to meet with thy Disciples! that thou mightest teach them still some excellent Truth, and imprint still deeper thy love in their hearts, discoursing perpetually of the Kingdom of Heaven, and establishing proper means to bring us thither.

Raise

VI.

Raise up thy head, O my Soul, and loo
up, and behold the Glory of thy crucifie
Saviour: he that was dead and laid in th
Grave, low enough to prove himself Man
is risen again and ascended into Heave
high enough to prove himself God: he
risen and hath made the Light his Ga
ment, and commanded the Clouds to b
the Chariot of his Triumph: the Gat
of Heaven obeyed their Lord, and th
everlasting doors opened to the King o
Glory.

VII.

Enter bright King attended with th
beauteous Angels, and the glad train o
thy new-delivered Captives, the first Fru
of thy Victory, and the earnest of mor
Enter and repossess thy antient Throne
and reign eternally at the right hand of th
Father; may every knee bow low at th
exalted Name, and every tongue confe
thy Glory; may all created Nature ado
thy Power, and the Church of thy rede
med exult in thy Goodness. Whom hav
we in Heaven, O Lord, but thee, wh
expressly went'st thither to make way fo
thy Followers? what have we on Eart
that yields us any Comfort and Delig
but our Hope, by following thee to arri
at last where thou art gone before us?

VIII.

O glorious Jesu, our Strength, and our Joy, and the immortal Life of all our Souls! Be thou the principal subject of our studies, and daily entertainment of our most serious Thoughts. Draw us, O dearest Lord, from the world and our selves, that we be not entangled with any Earthly desires. Draw us after thee, and the Odours of thy Sweetness, that we may run with delight, the way of thy Commands: Draw us up to thee and thy Throne of Bliss, that we may see thy Face, and rejoyce with thee for ever in thy Kingdom.

The Prayer.

I.

ALL *thy Works praise thee, O holy Jesus, they all show the greatness of thy Power; and declare thee to be the Lord. How ought our hearts now to overflow with Love to thee, the blessing of whose goodness so overflowed in all places, that none can tell the number of them: Especially when we remember how by the mighty working of the same Spirit which glorified thee so on Earth, thou art raised from the dead, carried to Heaven, set at the right Hand of God, and made the King of Glory.* This is the Lord's doing and it is marvellous in our Eyes. This is the day which the

the Lord hath made, we will rejoyce and be glad in it.

II.

Be thou honoured and acknowledged, O blessed Jesus, by me and by all mankind with the humblest, the most hearty and affectionate devotion to thy Service. Be thou ever praised as much as thou wast reproached and blasphemed; let thy Name be sweet and mentioned with delight and joy throughout all the World. Live O blessed Jesus in the Glory where thou art inthroned, sit and reign there, till all thine enemies be made thy Footstool. I praise thee, I thank thee for the Redemption which thou hast wrought for us by thy Blood, and I rejoyce in the victory which thou hast got over Hell and the Grave by thy Resurrection from the dead.

III.

O Live thou for ever in my mind and heart; and be the daily delightful Subject of my Thoughts: direct and guide me in all my ways, and lead me unto thy Self: raise up my affections to things above, where thou sittest at the right Hand of God. Lord increase my Faith, that it growing in strength may work by a more vigorous love. Let me feel the power of thy holy Spirit perpetually in my heart; that being led by the Spirit, and mortifying thereby the deeds of the Body: He that raised thee up from the dead, may also quicken my mortal body by his Spirit that dwelleth in me. Now the

God

God of Peace that brought again from the dead our Lord Jesus Christ that great Shepherd of the Sheep, through the Blood of the everlasting Covenant; make me perfect in every good Work to do his Will, working in me that which is pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever. *Amen.*

MEDITATION IX.

On Easter Munday and Tuesday.

I.

OUR Lord that was dead and buried, rose again the third day, loosing the Sorrows of Hell, according as 'twas impossible that he should be holden of it: He left his Grave but not our Earth, till he had raised a Cloud of Witnesses to his Resurrection.

II.

Every day of forty he appear'd to some or other of his Disciples, to confirm their Faith, and open their Understandings, and prepare their Hearts to bear his Ascension from them. Christ the third day rose again, according to the Scriptures, and was seen of *Cephas*, after that of the Eleven, then of

of more than five hundred Brethren together, moreover of *James*; then of all the Apostles: thy Testimonies, O Lord, are render'd even too credible by so great a Cloud of Witnesses encompassing us.

III.

Bring to our Lord all you his Servants, bring to our Lord the Sacrifice of Praise; bring to our Lord all you Nations of the Earth, bring Hymns of Glory to his great Name: He is our God, and we his People, created by his Goodness to be happy for ever: He is our Redeemer, and we his Purchase, restor'd by his Death to a forfeited Happiness.

IV.

Let us learn of him, and he will teach us his ways; let us follow him, and we shall walk in the Light; for the Law and its Types were given by *Moses*, but Grace and Truth came by Jesus Christ. Come let us ascend to the House of our Lord, and celebrate this day with a holy Joy, imploring his Mercy for all we need, and blessing his Bounty for all we have.

V.

Come let us adore our God that redeemed us, and blessed be the Mercy of our God, who has left no way untry'd that could possibly recover us; who not only offers us Salvation, but lays in means before-hand to make us accept it: Bless the Lord

Lord therefore, O my Soul, and all that is within me bleſs his holy Name.

VI.

Bleſſed be thy holy Name, O glorious Son of God! And bleſſed be thy Mercy for ever: Thou haſt perfectly fulfilled all thy Prophets foretold, and infinitely tranſcended all the Wonders they admir'd, thou haſt done enough to convince us into Faith, and ſuffer'd too much to enflame us with thy love, bleſſed be thy holy Name, O glorious Son of God, and bleſſed be thy Mercy for evermore.

VII.

By ſeeking our ſelves in this World of Vanity, we looſe both thee, O Lord, and our own Souls; by ſeeking our ſelves in thee and thy Love, we find both thee and our own Happineſs, enjoying already a ſweet poſſeſſion of Hope, to end, e'er long, in a ſweeter fruition of Glory. Thou art, O Lord, the free Beſtower of all we have; thou art the faithful Promiſer of all we expect.

The Prayer.

I.

O Holy and Eternal Jeſus, who haſt overcome death, and triumphed over all the Powers of darkneſs, Sin, Hell and the Grave, manifeſting the truth of thy Promiſes,

and

and the Power of thy Divinity, by thy Glorious Resurrection, Preserve me, I beseech thee from eternal death, and make me rise from the death of sin, and live the life of Grace.

II.

I believe the vertue of thy Sacrifice to be everlasting, and that when thou hadst by thy self purged our sins, thou didst set down on the right hand of the Majesty on high, and therefore I look for the assistance of thy good Spirit which thou hast promised to enable me to purifie my self and to tread in the steps of thy humble, meek, and patient Charity; that so I may be presented unblameable and unreproveable in thy sight at the day of thy appearing. Now, To him that is able to keep us from falling, and to present us blameless before the presence of his Glory with exceeding joy. To the only wise God and our Saviour be Glory and Majesty, Dominion and Power both now and for ever. *Amen.*

MEDI-

MEDITATION XII.

On the Aſcenſion, and Whitſunday.

Luke 24. 51. *And it came to paſs, while he bleſſed them, he was parted from them, and carried up into Heaven.*

Acts 11. 1. *And when the day of Pentecoſt was fully come, they were all with one accord, in one place.*

I.

LOok up, languiſhing World, look up and ſee how punctually thy Faithful Lord performs his Word. When he had finiſht here that glorious Work which his Goodneſs undertook for our Redemption; when he had told us what we ought to do, and what to ſuffer for the Kingdom of Heaven; when he himſelf had done more than he required of us, and ſuffered more than our boldeſt hopes could expect of him; when he had wrought our Salvation ſo far, that he ſaw his abſence more expedient for us.

II.

He firſt prepares the Hearts of his Diſciples, and comforts their Sorrows with theſe

theſe ſweet words: *Children, I will n leave you Orphans, but I will pray the Fathe and he ſhall give you another Comforter, eve the Spirit of Truth, who ſhall teach you a things; and bring to your remembrance wha ever I have ſaid unto you. Peace I leav with you, my Peace I give to you; let n your heart be troubled, neither let it be afraid I go to my Father, and to your Father, to m God; and to your God; I go to prepare a plac for you, that where I am, there you may b alſo.*

III.

This ſaid, he led them forth together and gave them his Bleſſing; and partin from them went away into Heaven. S loving Mothers, when the weaning time h come, withdraw themſelves from their be loved Children. But while they thus de prive their tender little ones of their ow moſt dear and all-ſupplying preſence, th ſtill depute ſome faithful friend to aſſi them; for though they leave 'em, they mean not to forſake 'em. Such and fa greater was the Care of our God, as his Love is far greater than that of tenderes *Mothers* to their Infants.

IV.

He ſaw it neceſſary for ſo myſterious a Faith, to be ſhewn in a clear and ſupernatural Light, to the firſt Believers, that they might confidently recommend to others what

what they knew with infallible certainty themselves: He saw it necessary for so perverse a World, to infuse into its first Converters the fulness of Charity; that with an ardent Zeal they might instruct their hearers; and with a patient courage overcome their Opposers. He saw it necessary for such variety of Nations to furnish his Preachers with variety of Tongues, that they might teach every one in their Native Speech, and understand their Doubts, and satisfie their Objections.

V.

Wherefore, when the appointed time was come, as all the Works of God go forth in their fittest Season, When the Disciples were gather'd together into one place, and with one accord, and so excellently disposed for the visits of Heaven. When they had long continued in ardent Prayer, and wrought up their affections to the utmost point of desire, suddenly there was a sound from Heaven, whence every good and perfect Gift descends; a vehement wind fill'd the whole House; for the Grace of God is strong and liberal. Behold, on the head of each sate a Tongue as of Fire; the propereſt means to inable them for the Conversion of the World.

While

VI.

While they were all illuminated with a pure light, and all inflam'd with a fervent heat; and to communicate both to every Nation, they were all indued with the gift of Languages. Thus was the Promise of our Lord fulfilled: thus were the Messengers of everlasting Peace prepar'd, miraculously Baptiz'd with the Holy Ghost and Fire, and perfectly qualified for their great Commission, to preach to every Creature this happy Gospel, *He that believes and is baptiz'd shall be saved.*

The Prayer on Ascension-day.

BLessed by thy merciful Providence, O Jesu! who, when thou hadst finisht thy great Work on Earth, ascendest into Heaven to draw up our minds even thither after thee; that where our happiness is, there might our heart be also; Blessed be thy infinite goodness, O dear Redeemer! Who, when thou hadst taught us the Words of Eternal Life, sentst down the Holy Ghost to make us observe them, and raise up our affections to that glorious Kingdom whither thou art gone before us. Amen.

The Prayer for Whitsunday.

O Sweetest Spirit of Love! who descend'st in the mild Emblem of a Dove, purge out of the midst of us, all bitterness and all of Malice, that with meekness we may receive the ingrafted Word, which is able to save our Souls. Enlighten our Darkness, inflame our coldness, purge our drossiness, sweeten our sowerness, pardon our Sinfulness, reform our wickedness, seal all the Gracious Promises of thy Gospel to us, and seal us to the day of Redemption, Amen, Amen.

The end of the Fifth Part.

MEDI-

A New-Year's-Gift.

PART VI.

MEDITATION I.

For the Assistance of God's Holy Spirit.

Rom. 8. 13. *For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortifie the deeds of the body, ye shall live.*

I.

COme let us humbly first implore his Grace, to make us worthy to adore our Sanctifier; who from, the Father and the Son eternally proceeds, and with the Father and the Son must be

equally Worship'd, and glorified. He infuses into us the Breath of Life, and brings us forth in our second Birth; a Birth that makes us Heirs of Heaven, and gives us a Title to everlasting Happiness.

II.

Let us prepare our Understandings, to assent to his Truths, and our Wills to follow his Divine Inspirations; let us fill our Memories with his innumerable Mercies, and our whole Souls with the Glory of his attributes; let us confidently address to him our Petitions, who promises to help the Infirmity of our Prayers; let us not doubt the Bounty of his Goodness, but hope he will grant what himself inspires to ask.

III.

Lord, with how sweet and natural a Conduct does thy Providence govern the Children of Men? leading them on from one degree to another, till thou hast brought them up to their highest Perfection: Thou putteſt them to learn in the School of Vertue, and disposest their Capacities into several forms. In the first Ages, when the World was young, thou gavest them for their Guide the Book of Nature; there thy Divine Assistance helps them to read some few plain Lessons of their Duty to thee: They saw this admi-

rable

rable frame of Creatures; and as far as theſe could argue, they could conclude.

IV.

Sure there's a God, the cauſe of all things; ſure there's a Providence, the diſpoſer of all things. He muſt be very powerful that made ſo vaſt a World; He muſt be exceeding wiſe that contrived ſuch excellent Works. He muſt be Goodneſs itſelf, that did all this for us; and we ungrateful Wretches if we'll do nothing for him. Thus far ſome few could ſay, and very few could do with thoſe ſlender Aſſiſtances, which they then enjoyed. After thou gaveſt thy People a written Rule, which trained them up in a ſet form of Diſcipline, which grew and ſpread into a publick Religion, and was uniformly profeſt by a whole Nation.

V.

They had ſome weak Conceit of the Kingdom of Heaven, and ſome imperfect Means to bring them thither: But for thoſe high ſupernatural Myſteries, that ſo gloriouſly exalt the Chriſtian Faith, they all, alas, were blind or in the dark; and dangerouſly expoſed to the effects of their own ignorance: wanting thoſe clear Inſtructions, to know their End; wanting thoſe powerful Motives to love their God. Yet this prepared them for the Times of

Grace; to which thy Mercy, O Lord, re-serv'd far greater favours.

VI.

To which thou hadst promised by thy Holy Prophets an effusion of Blessings from thy full Hands. *I will put my law in their inward parts, and write it in their Hearts; I will be their God, and they shall be my People. I will pour out my Spirit upon all flesh, and your Sons and your Daughters shall Prophesie. They shall teach no more every one his Neighbour saying know the Lord: for all shall know me, from the greatest to the least. O merciful Lord, who hast* loved us from the Beginning, be graciously pleased to love us to the end.

VII.

Pity the unhappy State of fallen Mankind, which neither Nature nor Law could bring to perfection. If any ripe Souls came forward to the Birth, they wanted Spirit to bring them forth; but O, send out thy Spirit, O Lord, and they shall be created; and from their Nothing of Sin be raised to the Life of Holiness. send out thy Spirit and renew the face of the Earth, and our Weeds and Thorns shall be turned into a Paradise.

VIII.

Consider now my Soul the Mercies of thy God; consider the Wonders he has wrought for the Children of Men. The Eterna-

Eternal Father created us of nothing, and ſet us in the way to everlaſting Happineſs. The Eternal Son came down from Heaven to ſeek, and reſtore us again to it, when we had loſt ourſelves. The Eternal Spirit ſends his Grace to ſanctifie us; and gives us ſtrength to walk in that holy way. Thus every Perſon of the Sacred Trinity, has freely contributed his peculiar Bleſſing; and altogether, as one co-infinite Goodneſs, have graciouſly agreed to compleat our Felicity.

IX.

But O ingrateful we! was it not enough to receive of our God all we have and are? was it not enough that the Son of God ſhould come down, and live to teach us, and die to redeem us? was not all this enough to make us love? and Love is all he aimed at, and Love was all we needed. Let us confeſs to thee, O merciful Lord, let us confeſs to thee our miſerable Condition. Such was, alas, the Corruption of our Nature, and ſo many and ſtrong the Temptations round about us, that without this thy laſt miraculous Favour, of ſending the holy Ghoſt to guide and quicken us, we ſhould have ſtill remained in our old dull Place; ſlow to underſtand, and ſlower to obey.

X.

We ſhould have quite forgotten our

God, that made us; and neglected t
Service of our Lord that bought us, had n
thy Fulness been furnisht with one Bless
more, and thy Goodness ready to besto
it on thy Children; hadst not thou pro
dently reserved a better Blessing than t
Dew of the Clouds, and Fatness of t
Earth; better than plenty of Corn a
Wine, or the multitude of Posterity, or D
minion o'er our Brethren.

XI.

These were the great Rewards of t
old Law? but behold far greater th
these are here. Divine Refreshments fr
the Heaven of Heavens; and the rared
licious Fruits of the holy Ghost; Meek
and Peace, and Joy diffused in our Brea
Strength and undaunted Courage kindl
in our Hearts; a thousand sweet embra
of the Spouse of Souls; a thousand d
Pledges of his everlasting Love; these a
the great Rewards of the Law of Grac
and given to prepare us for the Kingdo
of Glory.

XII.

O blessed Spirit, who bestowest thy F
vours as thou pleasest; and the more th
hast given, still the more thou givest!
and dispose thy Servants first to enter
thee, then graciously vouchsafe to desc
into our Hearts. Fill us, O holy Gh
and our little Vessels; and as thou fi

us, inlarge our Capacities: Make us the more we receive of thee, ſtill grow in deſire of receiving more, till we aſcend to thoſe ſatisfying Joys above, where all our Faculties ſhall be ſtretcht to the utmoſt; where they ſhall all be filled to the Brim, and overflowed with a Torrent of Pleaſure for ever.

The Prayer.

I.

O God, who knoweſt that we are ſet in the midſt of ſo many and great dangers, that the temptations of Satan are very prevalent, the vanities of the World very deceitful, and our own Corruptions very Strong; help me and all thy Servants with the ſuccours of thy holy Spirit, give me the Spirit of Wiſdom and Underſtanding, to keep me from all error and infidelity; the Spirit of counſel to guide me in all difficulties; the Spirit of Might and Power to preſerve me from all Apoſtacy; the Spirit of knowledg and of the fear of the Lord to keep me from all ſin and wickedneſs. Let the holy Ghoſt be my Comforter in my Diſtreſſes, the aſſiſtant of my Devotions, the quieter of my Conſcience, and let him bear witneſs with my Spirit, that I am one of the Sons of God.

II.

And O moſt bleſſed Spirit, thou Guide and Comforter of our Souls, do not wholly abſent

thy Self from us, but fill every part of the Chri-stian Church, that there may ſtill be Hearts full of Faith in the bleſſed Jeſus, full of Love to all Mankind, full of ardent Deſires to ſee his Kingdom come, full of Wiſdom to open the myſteries of Salvation, to inſtruct Men in the Truth as it is in Jeſus, and to perſuade them to be obedient to it; that ſo by the ſame heavenly Power whereby the Faith of Chriſt was planted in the World, it may be graciouſly preſerved and promoted, and we may ſee it go forward and advance, till every Nation now on Earth ſpeak in their own Tongues in the wonderful works of God, and ſay Glory be to the Father, and to the Son, and to the holy Ghoſt. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

MEDITATION II.

On St. Matth. 3. 2.

Repent, for the Kingdom of Heaven is at Hand.

MY God, when I remember thoſe Words of thine, *Repent, for the Kingdom of Heaven is at Hand.* When I conſider they were the firſt thou ſpakeſt in publick; the choſen Text of the Eternal Wiſdom:

Wisdom: I cannot think but they contain very important Precept, and that I ought to be deeply affected with the Power of the Motive. My Soul, did Christ begin his publick Work with this Command? apply then those searching Words to thy self; and bind them fast upon thee.

II.

Repent, O my Soul! for the Kingdom of Heaven is at hand; Repent, for the Kingdom of Heaven depends on thy Repentance. Unhappy me! that I cannot live without Sin; but blessed be my God, that may obtain Pardon by my Repentance: but I cannot repent without the Grace of God, nor obtain his Grace, without his own free Gift. O my sweet Saviour, who mest not to call the Righteous, but such I am, sinners to Repentance! Since I am not strong enough to be perfectly Innocent; least make me humble enough to be truly Penitent: Make me heartily sorry for what I have done amiss; and not do again that will make me sorry.

III.

Let not our Lord be angry, and I will speak yet once more; for I have much to ask, and he has infinite to give. I have much to ask for my self and all the world; who depend intirely on thy free Goodness. Many, O Lord, are the Graces we want; and none can give them but thy Bounty.

Many are the Sins and Miſeries we are e
poſed to; and none can deliver us but t
Providence. Wo to the Day and Ho
wherein I ſinn'd; wo to the many Da
and Hours I have fooliſhly miſ-pent. O
rather wo to me, who abuſe my Days a
Hours, allowed by thy Goodneſs to wo
out my Salvation.

IV.

Deliver us, O Lord, from the Puniſ
ments we deſerve; and deliver us from t
Sins that deſerve thoſe Puniſhments. D
liver us, O Lord, from what thou know
is againſt us; deliver us from what w
know our ſelves will undo us. Deli
us from the Spirit of Prophaneneſs a
Infidelity; from the Spirit of Error, Schi
and Hereſy: Deliver us from the Spirit
Pride and Avarice; from the Spirit
Anger, Sloath and Envy. Deliver us fro
the Spirit of Drunkenneſs and Gluttony
from the Spirit of Luſt, Wantonneſs, a
Impurity: Deliver us, O gracious Go
from every evil Spirit, and vouchſafe
give us thine own good Spirit.

V.

Vouchſafe to give us the Spirit of F
titude; the Spirit of Temperance, Juſti
and Prudence; the Spirit of Wiſdom, U
derſtanding and Counſel; the Spirit
Knowledg, Piety and Fear of thee. T
Spirit of Peace, Patience and Benigni

the Spirit of Humility, Sobriety and Chastity. O thou, who never denyest thy Favours, unless we first deny our Obedience! thou who art often near us, when we are far from thee; often ready to grant, when we are unmindful to ask! Refuse not, O Lord, to hear us, now we call on thee; and make us still hear thee when thou call'st to us.

VI.

Fill our Understandings with the knowledg of such Truths, as may fix them on thee the Eternal Verity; inure our Wills to imbrace such Objects, as may unite them to thee the Sovereign Good. Shew us the narrow Way that leads to Life; the way which few can find, and fewer follow. Guide us still on in the middle Path of Vertue; that we never decline to any vicious Extream. Let not our Faith grow wild with superfluous Branches; nor be stript into a naked and fruitless Trunk: Let not our Hope swell up to a rash Presumption; nor shrink away into a faint Despair. Let not our Charity be cool'd into a careless Indifferency; nor heated into a furious Zeal.

VII.

But above all, suffer us not, O Lord, to be Guilty of those unpardonable sins, against thy Holy and Blessed Spirit: suffer us not obstinately to persist in any known

Wicked-

Wickedneſs; nor maliciouſly impugn any known Truth. Suffer us not to dye in our ſins without Repentance; but, O, have Mercy on us in that ſerious Hour. Have Mercy on us and govern us in our Life; have Mercy on us, and ſave us at our Death.

The Prayer.

I.

Almighty God, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid; look down in Mercy upon me thy ſinful Creature, who am here proſtrate before thee, to confeſs and bewail my Tranſgreſſions. I confeſs, O Lord, I was conceived and born in Sin, and I have lived in Iniquity, the frailties of my Nature, the corruptions of my Will, and the diſorders of my Life, my abuſes of thy Mercies, my contempt of thy Judgments and my repeated violations of thy holy Laws, are more than I am able to expreſs: I have broken through all the obligations of duty and Intereſt to purſue my Luſts and Follies; every little temptation has withdrawn me from thy Service, whilſt thy gracious invitation, the Mercy of thy Promiſes, and aſſiſtance of thy Grace and Spirit have been all loſt upon me; O my God, I am troubled, I am aſhamed and confounded! what ſhall I do, or whither ſhall I

fly ?

thy? how can I hope for mercy, that have deserved the rigours of thy Justice.

II.

But since it is thy will that I should repent and live, since thou hast promised forgiveness of sins to all them that with hearty Repentance and true Faith turn unto thee. I beseech thee have mercy upon me, give me that Godly Sorrow which worketh Repentance not to be repented of, give me that broken and contrite heart which thou hast promised not to despise, let thy Grace assist me, and the aids of thy Spirit make my Sorrow sincere, my resolutions stedfast, and so change and consecrate my affections that they may never more misguide me; and then according to thy goodness let thine anger and thy wrath be turned away from me. Pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord. Amen.

MEDITATION III.

On St. *Matthew* 11. 28, 29, 30

Come unto me all ye that labour and are heavy Laden, and I will give you Rest.
Take my Yoke upon you, and Learn of me, for I am Meek, and Lowly in Heart: and ye shall find Rest unto your Souls.
For my Yoke is easie, and my Burthen is light.

1.

REtire now, my Soul, from thy common Thoughts; permitted to Entertain thy less serious Hours. Retire, and call thy wandring Fancies home; and speedily range them into Peace and Order; that so thou may'st be prepared to hear thy Lord invite thee, among the rest to tast his Sweetness. *Come to me you that Labour, and are Oppress; and I will Refresh you.*

Take my Yoke and Learn of me, for I am Meek and Humble of Heart; and you shall find Rest to your Souls.

For my Yoke is Easy, and my Burthen Light.

Enough,

II.

Enough, dear Lord, enough is said, to draw all the World to thy Holy Discipline. What can be offer'd so agreeable to our Nature; too much, alas, inclin'd to Pleasure and Profit; what can be offer'd so Powerfully Attractive, as to make our Work delightful, and then reward it? as to propose an Employment like the Musick of Churches; Devout, and Sweet, and gainful to the Performers? Whither, O my God, should we go, but to thee? thou hast the Words of Eternal Life.

III.

Thou art our wisest Instructer to know what to do; and only Enabler to do what we know: Thou art the free Bestower of all we have; and faithful Promiser of all we hope: Thou kindly call'st us, O make us gladly hear thy Voice, and constantly follow it, till we come to thee. Suffer us no longer to go Astray like lost Sheep; wandring up and down in our own by-ways. Suffer us no longer to be distracted among many things, and neglect the one thing necessary. But gather us up from the World into our selves; then take us from our selves into thee; there to be ravish'd with thy Holy Embraces, there to be Feasted with the Antepasts of Heaven.

IV.

O, how unspeakable are thy Sweetnesses, O Lord, which thou hast hid for those who fear thee! which thou hast partly Revealed to those who Love thee, and keep their Tasts Uncorrupted with the World. But, O, what are they then to those who see thee; and in that Sight see all things else! To those who Rejoyce perpetually before thee; and in that Joy, find all Joys else!

V.

O beauteous Truth, which known, it forces Love; and Lov'd, begets Felicity! Live thou for ever in my faithful Memory; and be my constant Guide in all my ways. Still let me think on those Joys above, and undervalue all things compared to my Salvation. Still let me think on my Saviour's Love, that purchased for me all those Joys.

VI.

O my ador'd Redeemer, be thou the Master-Wish of my heart; the Scope and end of all my time. Soon as I wake, let me look up to thee; and when I arise, humbly adore thee on my bended knees; often in the day let me call in my thoughts to thee; and when I go to rest close up mine eyes in thee. So shall my time be govern'd by thy grace; and my eternity Crowned with thy glory.

Lord,

VII.

Lord, e're I take my leave, let me repeat some few words more of those incomparable many thou hast left among us. Let me attentively meditate their Substantial Sense; and settle them as principles of my life and action.

Lay not up for your selves treasures on earth; where rust and moth corrupt, and thieves break thorow and steal.

But lay up for your selves treasures in Heaven, where neither rust nor moth corrupts, nor thieves break thorow and steal.

For where your treasure is, there will your heart be also.

VIII.

Go now, you curious, and study what you please; for me, i'll stay, and listen to my Saviour, he'll teach me high, and sure and useful truths; he'll teach me truths that will make me happy. Hark but this one word more, and you'll stay too; if any sense of your eternal good can hold you, hark how he kindly tells us this new and glorious Secret: we shall be hereafter *like the Angels in Heaven.*

IX.

O sweet and precious words to those that relish them, and throughly digest them into a strong nourishment: *we shall be hereafter like the Angels in Heaven,* and what, O dearest Lord, are those blessed Angels,

Angels, but Spirits that know, and lo
and delight in thee for ever? Such, O
Soul, we ſhall be if we follow now
Inſtructions of our Saviour, we ſhall le
that ſweet life, we ſhall be and live *li*
the Angels in Heaven.

X.

We ſhall know all that's true, and lo
all that's good; and delight in that know
ledge and love for ever. No Ignoran
ſhall darken us, nor error deceive us,
cares perplex us, nor Croſſes afflict u
for we ſhall be *like the Angels in He*
ven, our joys ſhall be full, and pure, a
everlaſting, for we ſhall be *like the Ang*
in Heaven. Cheer thee my Soul and ble
thy bounteous Lord; 'tis by him we ſha
be like the Angels in Heaven. Che
thee, and raiſe thy hopes yet glorious
Higher; we ſhall be like himſelf; for w
ſhall ſee him as he is.

The PRAYER.

I.

O *Lord whither ſhould I go but to thee*
thou haſt the Words of Eternal Li
My Conſcience accuſes me of breaking t
Commandments. I have ſinned in thoug
and words, in thoughts more than I can thin
and in words more than I am able to expreſs
I am impure, but thou of purer Eyes than t
behol

behold iniquity; therefore if thou shouldſt enter into Judgment with me, I can expect nothing but thy Wrath and Indignation.

II.

I know there is no way to fly from thee as an angry God, but to fly to thee as a reconciled Father, reconciled in the blood of thy Son Jeſus Chriſt, to fly from the ſtrict Bar of Judgment, to thy tender bowels of Compaſſion; I humbly beſeech thee, for thy Mercy's ſake, to pardon all my Sins paſt, and ſtrengthen me againſt all Sin for the time to come, awaken my Conſcience, confirm my Judgment, enlighten my Underſtanding, rectifie my Will, reform my Life, enflame my Zeal, confirm my Faith, and increaſe my Love to thee, that from henceforth I may live unto thee, and ſerve thee, and grant that what is my duty may be my delight, and that all my ſervice may be acceptable in thy ſight, through Jeſus Chriſt my Saviour. Amen.

MEDITATION IV.

On St. *Luke* 19. 41.

And when he was come near, he beheld the City and wept over it.

I.

Lift up thy Voice *Jeruſalem*, and be not afraid; ſay to the Cities of *Juda*, behold your God: behold the Lord your God is come with a ſtrong hand: his reward is with him, and his work before him: he is come to bring redemption to all the World, and graciouſly offers it firſt to you his People. But you refus'd the holy one, and the juſt; and deſired a murtherer to be granted to you.

II.

Hark with how ſweet and elegant a Compaſſion thy kind Redeemer complains of thy ingratitude: *O Jeruſalem, Jeruſalem, thou that kill'ſt the Prophets, and ſtoneſt them who are ſent to thee. How often would I have gathered thy children together as a Hen gathers her chickens under her wings, and thou would'ſt not.* Hark, with how tender and charitable a reproof thy Lord unwillingly with-

withdraws from thee his favour. *O hadst thou known even thou at least in this thy day the things that belong unto thy peace! But now they are hid from thine Eyes.*

III.

Harken once more, and if his kindness cannot move thy love, he'll try how his anger can work upon thy fear. Harken then and tremble at those terrible threatnings with which thy provident Lord forewarns thee of thy danger. *Gird thee with Sackcloath* Jerusalem, *and lye down in ashes; Cover thee with mourning, and bitterly lament: for the day shall come when thy Enemies shall besiege thee, and compass thee about with a Trench.*

IV.

They shall not leave one Stone upon another, but beat thee to the Ground, and thy Children in thee. Thy People shall be slain by the Edge of the Sword; and led as Slaves into all Countries. They shall wander up and down without King or Prince; they shall mourn without Sacrifice or Altar. And Jerusalem *shall be trodden under Feet by the* Gentiles, *till the fulness of Nations be Accomplisht.*

V.

But, O how long, Lord Holy and Merciful; how long! wilt thou be angry with them for ever? Hast thou not said, he that scatters *Israel*, will gather them again; and keep them again; and keep them as a Shepherd

herd does his Flock? Remember thy ancient Promises, O Lord, and save the Remnant of thy once lov'd *Israel*; take away the Veil from before their Eyes, that they may see thy Truth, and Imbrace it; take away the Hardness from their stony Hearts; that they again may be thy People, and thou again their God.

VI.

Then shall they lay aside the Garment of Mourning, and put on the Brightness which comes from thee. They shall celebrate the Jubile of this their greatest Deliverance, and every one sing in that Day of Joy. *Come let's ascend to the Mountain of our Lord; to the house of the God of Jacob, and we will walk in his paths.* As 'twas our Wickedness to go astray from our God; so now Return'd, let us seek him ten times more.

VII.

Too late have we known thee, O thou ancient Truth: too late have we loved thee, O thou desired of all Nations! we were misled by the Errour of our Fathers; we were abus'd by our own blind Passions. The Kingdom we expected deserves not that name; a short, and vain and troublesome prosperity. Thy Dominion, O Lord, is in Holiness and Peace: and of thy Kingdom there shall be no end.

Such

VIII.

Such was the Kingdom thou promi-dſt to *David*, *Thy Throne will I eſtabliſh ever.* Such is the Kingdom thou giv'ſt thy Servants; they ſhall live and reign with thee for ever. O make us love, dear Lord, this eternal Kingdom; and all things elſe ſhall be added to it. O make us love this eternal Kingdom, tho' nothing elſe be added to it. Thou art, O Lord, the true-Light of the World; they who follow thee walk not in Darkneſs.

The PRAYER.

I.

O Lord, we beſeech thee, call home thine ancient people the Jews, *and bring in the fulneſs of the* Gentiles, *that they may be all one Sheepfold under one Shepherd. O that thy living light might ſhine forth upon thoſe many thouſand Souls, who ſit in darkneſs, and in the ſhadow of Death, before they go hence and are no more ſeen.*

II.

Reveal thy Son and his ſaving Goſpel to thoſe Aſiaticks, Africans *and* Americans, *that never heard of a Crucified* Jeſus. *O do good in thy good pleaſure to this our* Sion, *make up the Breaches of this our* Jeruſalem; *teach us, O Lord, at leaſt in this our day, to know the things that belong to our peace, before they come to be hid from our Eyes.*

Yet

III.

Yet how long, Lord, how long wilt thou [be] *angry? for ever? shall thy Jealousie burn like fire? O remember not against us the sins and Offences of our lives past; let thy tender Mercies speedily prevent us, for we are brought to great misery. Help us, O help us, O God our Salvation, for the Glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name sake: Hear us, and have mercy upon us; and do more abundantly for us, than we are able to ask or think, for thy Son and our Redeemer's sake Christ Jesus.* Amen.

MEDITATION. V.

In Sickness.

Job 19. v. 25, 26, 27. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.*

And though after my skin, worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for my self, and mine Eyes shall behold, and not another, though my reins be consumed within me.

I.

COme, let us praise the Goodness of our God, who orders every thing for the best to his Servants: whose Providence

vidence governs us all our life, and at last sends the Messenger of Death. He casts us down on our Beds of Sickness, and draws the Curtain 'twixt the World and us. There in that quiet Solitude he speaks to our hearts, and sets before us all our Life; there he discovers the Falladies of this World, and invites us now at last to prepare for the other.

II.

Thither he sends his Messengers of Peace, to treat with our Souls, and reconcile them to Heaven. Thither he sends even his only Son, to secure our Passage, and conduct us to himself. O, how quite other will our thoughts be then, to what they were in our careless Health? How shall we freely censure what we once esteem'd, and be easily convinc'd into wiser Counsels, when our Bodies shall be dried up with a burning Fever, and wasted away with a deep Consumption: when our unruly Senses shall be check'd with Pain, and our rash Minds made sober with Fear: when the occasions of sin shall be removed away, and every thing about us inclines us to repent?

III.

Blessed for ever be thy Name, O Lord, whose Mercy Sanctifies even thy Punishments into Favours. Thou bring'st us low,

to perswade us to be humble; and pre-scrib'st us a Sickness to cure our Infirmities. Thou command'st the Grave to dispense with none; but indifferently seize on all alike: that all may alike provide for that fatal Hour, and none be undone by mistaken Hopes; thou tell'st us plainly, we all must die, but kindly conceal'st the time and place; that every where we may stand on our guard, and every moment expect thy Coming.

IV.

Come let us humble our selves in the sight of God, and spread before him all our Complaints: He is the great Creator of the World: and Sovereign Judge of all Mankind: He sits above on his Glorious Throne, and in his Hands are the Keys of Life and Death. Whatever he pleases he brings to pass, and none can resist his Almighty Power: whatever he does is still the best, and none can accuse his all-knowing Goodness. All things do live to thee, O Lord, thou sole Preserver of Universal Nature. Thou comfortest us when we lie on our sick Beds, and makest all our Beds in our Sickness.

V.

Come let us make our Peace betimes with our God, before the Evening approach too near; while it is called to Day, let us faithfully labour; for the Night will

ll come wherein none can work. Let us
ok firſt into our own Breaſt, and ſtrictly
mine what paſſes there. Tell me, my
l, how ſtand our great Accounts? Are
things even between Heaven and us?
e we prepared to go to meet our Judge?

VI.

s there not ſtill ſome reſtitution to make,
hich the love of this World tempts us
delay? Is there not ſtill ſome ſin to
ent of, which our own falſe Hearts
uſe us to connive at? Forgive, O So-
reign Goodneſs, our ſins and imper-
ions, and fix our whole hearts on no-
ng but thy ſelf. Why are we thus at
t but good by halfs, for whom there is
eaven prepared worth all our labours.
hy do we mingle ſtill with thy pure
ace, ſo much of our own corrupted
ture? Deliver us, O Lord, from the
mptations of this World, and merci-
ly ſave us from the Wrath to come.
eſſed are thoſe Servants whom our Lord,
ll find watching; he ſurely will beſtow
them all the Mercies of Heaven.

VII.

Hear our Prayers, O Lord, and let our
come unto thee. Every thing afflicts
in this troubleſom World; but nothing
much as our own Iniquities. They like
eavy Yoke oppreſs our Necks, and keep
wn our Eyes from looking up to Heaven.

Lord! We confess we have follow
vanity; and negligently perform'd
work thou gav'st us: we confess we h
gone astray after the manner of M
but now our chief desires are towards th
in thee we believe, and love thy Na
thou great Physician of immortal Souls.

VIII.

Quench not, O God of Mercy! t
smoaking flax, nor break the bruised re
Pardon the sins which daily we have co
mitted, and work a true and a hearty
pentance in us. O were we now again
health how gladly would we make
of every opportunity, how would
spend every Minute in Repentance to pu
away throughly every least Impuri
Teach us O Lord, patiently to end
any Cross or Sickness which wholsom
imbitters the World to our taste, that af
this Experience, if it be thy good
sure to restore us to our former health,
may amend our lives and be made fit
thy Heavenly Kingdom.

IX.

O make us bless thy name for all
Mercies, and let not one be lost by our
gratitude. Let us not see in vain the Cro
at the Races end, and sit down lazily in
shades of ease: but let us stretch our sel
and press toward the Mark, for the
rious Prize that's set before us; and w

r Lifes last Day begins to fall, and bids
hasten to prepare for Night,

X.

Then come you Holy Angels, and watch
out us, and suffer not the Enemy to
sturb our passage; come and receive in
ace our departing Souls, and bear them
fely to the Presence of our Lord. Then
thou dear Redeemer of the World, and
vereign King of Life and Death! Thou,
ho despisest not the tears of the Penitent,
r turnest away from the Sighs of the
flicted: Thou who preservest all that
ly on thee, and fulfill'st their desires
at long to be with thee,

XI.

Hear thou our Cries, and pardon our
s, and graciously deliver us from all our
ears. Call us to thy self with thine own
est Voice; call us, O dearest *Jesu*, in
ine own Sweet Words. *Come you Blessed
my Father, possess the Kingdom prepared
you from the Foundation of the World.*
hen, O my happy Soul immediately
bey, and go forth with gladness to meet
y Lord; to live with him and behold his
lory; to rejoyce with him and sing his
raise.

XII.

O Bounteous Lord the only Author of
ll we have; the only Object of all we
ope! as thou hast thus prepar'd a Heaven

for us, O may thy Grace prepare us
it. O make us live the Life of the R
teous; and let our last End be like the
that we may dye the Death of the R
teous, and live for ever in their bles
ciety. If thou O God be with us who
be against us? if thou justifie us who
condemn us?

A Prayer.

I.

*ALmighty God, and Merciful Father, I
art the Author of my Being; and a
life, my health and strength, are from thee
they are and ought to be wholly at thy disposa
humbly confess, that because of my Sins,
just wish thee to afflict me with Sickness
Pain, yea, to cut me off from the Lan
the living. I acknowledge, O Lord, my
are many and great, the faculties of my
and Members of my Body have been made
instruments of Sin; I have not been
thankful for, nor made a right use of the
nifold blessings of health and strength, of
and opportunities of doing and receiving g
which thou hast vouchsafed unto me; I
therefore acknowledge the justice of thy de
rings, and that the greatest afflictions I
can suffer here, are infinitely less than
Sins deserve.*

B

II.

But, O thou Father of Mercies, who delightest not in the Death of a Sinner, be favourable unto me, enter not into judgment with thy Servant, and though for my Sins thou art justly displeased; yet, O Lord God most Holy, O Lord most Mighty, O Holy and Merciful Saviour, deliver me not into the bitter Pains of Eternal Death.

III.

I know, O Lord, that afflictions rise not out of the Dust, but are of thy sending, but herein is thy Mercy that thou dost not willingly afflict, nor grieve the Children of Men, thou desirest not the ruine, but the amendment of those whom thou scourgest. I beseech thee, by thy Grace so to sanctifie this correction of thine unto me, that this sickness of my body may be a means of health to my Soul, make me diligent to search my heart, and to find out the accursed thing that hath brought this affliction upon me, and make me so sensible of my manifold transgressions, and so sincerely lament, and abhor, and forsake them, that this Correction may appear to be the Effect of thy Love and Charity.

IV.

Remember, O Lord, the sufferings of thy Son, who himself bore sicknesses, and the punishment due to our sins, I believe in him as my alone Saviour, my trust is in his merits: and I humbly beg for his sake that thou wouldst

be reconciled unto me; Heal my Soul, O Lo
which hath sinned against thee, and then
it be thy blessed Will heal my body also, and re
store me again to a state of health and strengt
that I may still live to praise thee, and bring
forth the Fruits of Repentance.

V.

But if in thy Wisdom thou hast otherwi
disposed, if thou hast determined that this sick
ness shall be unto death, I beseech thee to
and prepare me for it, give me that sincer
and earnest Repentance to which thou ha
promised Mercy and Pardon, wean my hea
from the World and all its seducing Vanitie
and make me long for those more excellent a
durable Joys which are at thy Right hand
ever. Lord take away the sting of death, th
guilt of my sins, and then tho' I walk throu
the Valley of the shadow of death, I will fea
no evil; I will lay me down in peace, an
Lord when I awake up, let me be satisfied wit
thy presence in thy Glory. Grant this, O Mer
ciful God for his sake, who is both the Redee
mer, and Mediator of Sinners, even Jesu
Christ. Amen.

MEDITATION VI.

A Preparation for Death.

Revel. 14. 13. *I heard a voice from heaven, saying unto me, Write; from henceforth blessed are the Dead which dye in the Lord; Even so saith the Spirit, for they rest from their Labours.*

I.

THis Life indeed is the way we must walk; but this alone cannot bring us to our End. E're we arrive at our appointed home; we must be led through the Gates of Death; where we shall absolutely be stript of all we have; and carry nothing with us but what we are; where we not only must quit the whole World, but leave behind us even part of our selves. Hast thou my Soul seen some Neighbour dye? and dost thou remember those Circumstances of Sorrow? We are sure, the case e're long will be our own; and are not sure but it may be very soon.

II.

Have we ourselves been dangerously sick? and do we remember the Thoughts we had then? how we resolved to correct our Passions; and strive against the vices that

that particularly endanger us? I will come to this again, and no reprieve shall be found to stay one single minute the Hand of Death: But he immediately will seize upon us, and bear us away to the Region of Spirits, there to be ranged in our proper Place; as the course of our Life hath qualified us here.

III.

What though our Bodies be crumbled into Dust; and that Dust blown about o're the face of the Earth? Yet we undoubtedly know our Redeemer lives, and shall appear in Brightness at the last Great Day: he shall appear in the midst of all the numerous Angels; and with those very Eyes we shall see him. We shall see him in whom we have so long believed; we shall find him whom we have so often sought; we shall possess him whom our Souls have loved; and be united to him for ever, who is the only End of our being.

IV.

O thou Eternal Lord of Grace and Glory, our Joy and Portion in the Land of the Living, what hast thou there prepared for thy Servants, who bestowest such Pledges of thy Bounty here! What dost thou there reserve in thine own Kingdom, who givest us thy self in this Place of Banishment! How will thy open Vision transport our Souls; when our dark

Faith

Faith yield such Delight? Nothing on Earth so sweet as to kneel whole hours before thee; and one by one consider thy innumerable Mercies: what must it be in Heaven to shine continually before thee; and all in one contemplate thy unspeakable Glories?

V.

O my ador'd Redeemer, when will that happy Day appear, that mine Eyes may behold thee without a veil? when will these Clouds and Shadows pass away, that thy Beams may shine in me, in their full brightness? Object not against me, Dearest Lord, that none can see thy Face and live: Those Fears thy Love has changed, and all my Hope is now to live by seeing thee. Say not, O thou mild and gracious Majesty! If I approach thy Presence I must dye; rather instruct me so to dye, that I may live for ever in thy Glorious Presence.

VI.

Live glorious King of Men and Angels; live happy Conqueror of Sin and Death, our Praises shall always attend thy Cross; and our Patience endeavour to bear our own. Through fiercest Dangers, our Faith shall follow thee, and nothing wrest from us our Hope to see thee. We'll fear no more the Sting of Death, nor be frighted at the darkness of the Grave. Since thou hast changed

changed our Grave into a Bed of Rest; and made Death itself but a Passage into Life. We'll love no more the Pleasures of sin, nor set our Hearts on unsatisfying Riches, since thou hast opened Paradise again, and purchased for us the Kingdom of Heaven.

VII.

Come happy Souls, to whom belongs so fair a Title to all these Mercies. Come, let us now raise up our Thoughts, and continually meditate our future Beatitude. Let us comfort our Labours with the Hope of Rest, and our Sufferings with the expectance of a great Reward. Now that the Hand of our gracious Lord has unlock't the Gates of Everlasting Bliss, now that they stand wide open to admit such as press on with their utmost Strength, such as have wisely made choice of Heaven for the only End and Business of their Life, rejecting all these false Allurements, to attend the pursuit of true Felicity.

VIII.

O blessed *Jesu*, our Hope and Strength, and the full rewarder of all thy Servants! as thou hast freely prepared for us ready wages; so let thy Grace enable us to work. Make us direct our whole Life to thee; and undervalue all things compared with thy Love. Seal thou our Eyes to the Illusions of this World, and open them

them upwards to thy solid Glories, that when our earthly Tabernacle shall be dissolved, and this House of Clay fall down into the Dust, we may ascend to thee, and dwell above; in that *Building not made with Hands, Eternal in the Heavens.*

The PRAYER.

I.

O *Thou that art the Physician both of Body and Soul, have mercy upon all those that are visited with thy Hand of Sickness, and tossed upon the Bed of Pain, Lord give them ease, Lord give them help; lay no more upon them than thou wilt enable them to bear; bless all means that shall be used for their Recovery, and let not their Sickness be to Death, if it be thy blessed Will: However thou dealest with their Bodies, be gracious and propitious to their Souls; though the outward Man decay, yet let the inward Man be renewed day by day: and when their Bodies shall go the way of all the Earth, grant that their Souls may go the way of thy Saints and of thy Servants.*

II.

And I beseech thee, gracious God, to sanctify all spectacles of Frailty and Mortality to me that am in Health and Strength; help me to work all the Days of my appointed Time, until my Change shall come; make me as a Virgin, to get Oyl in my Lamp, not only the Lamp of Profession, but the Oyl of Sincerity; that I be

be always ready to go in with the Bridegroom of my Soul, whensoever it shall please thee to come, either by thy general, or by thy particular Visitation: Purify and cleanse me while I have Day in this Life, from all dross Affections, that when the Night of Death comes, in which none can work, I may be found fit immediately to enter into thy Eternal Rest, through our Lord Jesus Christ thy Son and my Saviour. Amen.

MEDITATION VII.

Comforts against the Loss of Friends.

Thess. 4. 13. 14. But I would not have you to be ignorant Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

LEt us wipe our Eyes with the comfort of hope, and change our grief into a charitable joy; the friends we mourn for are delivered from this World, and all the miseries we so justly deplore; their bodies tremble no more with the Palsie, nor burn with the flames of

a scorching Fever; they cry out no more for want of sleep, nor roul up and down their uneasy Beds.

II.

But quietly rest in the silent Grave, till they rise again to immortal Glory; which while they there expect in peace, their Souls are enlarged to a spacious liberty; no longer confin'd to this prison of the body, but gone to dwell in the region of spirits; no longer exposed to these stormy Seas, but gladly arrived at their safe harbour.

III.

O praise our Lord all you Nations of the Earth, whom his Providence yet sustains alive: whom he so long forbears to strike, though our sins have often provoked his Wrath; whom he so graciously calls to repent, though our Passions have hitherto neglected his voice: making Experiments by the death of others, to advise his servants to a warier Life.

IV.

To clear this useful Truth, *We must die*, and strictly account for every Idle Word; we must appear before that great Tribunal, and trembling receive our everlasting Doom. Seems it so hard a Fate to tread the Path which all our Ancestors have gone before us? *Adam* the first of Men, and *Abraham* the friend of God; *David*.

David the Man after God's own heart, and *Daniel* the Prophet of the Lord.

V.

All these have paid their debt to Nature; and subscribed the Law of universal mortality. Yea *Jesus* himself, the eternal Son of God, expired on the Cross; and went to his glory through the Gates of Death, and shall our fond self love so blindly flatter us, as to make us with an Exception from this common fate? 'tis not for us, O Lord, to chuse our own conditions, but to manage well what thou appointest.

The PRAYER.

An act of Resignation when a Friend is dead.

ALmighty God be pleased to take pity on thy distressed servant grieving for the Loss of his Friend. Thou knowest Lord how nearly our hearts were knit in affection, and therefore how justly I lament my Loss. But since it was thy pleasure to receive him to thy self, be pleased also to hasten my journey to him: give me patience to endure this stroke of thy scourge, and thankfully to acknowledge thy goodness in his happiness. Him thou hast taken from the evil to come: O deliver me also from this body of Death.

II.

Give me dear God a sight of my sins, and turn

turn all my tears into a godly sorrow for offending thy Divine Majesty. O be thou, a Father, Brother, Friend, and all to me, that all my wants may be supplyed by thy All-sufficiency. O let my treasure be laid up with thee in Heaven, that where my treasure is, there my heart may be also; and when it shall be thy pleasure to free me from this Tabernacle of flesh, let me be received into that Quire of Saints, whereof I doubt not but my friend is a joyful member. Grant this, O Heavenly Father, for thy Son Jesus Christ's Sake my only Lord and Saviour. Amen.

MEDITATION VIII.

On the Day of Judgment.

Heb. 9. 27. *It is appointed for all Men once to dye, and after that the Judgment.*

I.

O Praise our Lord all you his Works; bless him and magnifie him for ever! praise his Almighty power that gave you your Being; and still preserves you from Relapsing into nothing. Praise his All-seeing Wisdom, that here directs your Steps; and leads you on to your eternal End: praise above all his boundless goodness, that pours into every thing as much as it can hold. And though our short sight

now

now reach not so far but often mistake, and repine at his Government: yet at the last great Day, we shall clearly discern a perfect concord in the harshest note. When our ador'd Redeemer shall come in the Clouds, and summon all Nature to appear before him, there to receive each their proper part exactly fitted to their best capacity: there to behold the whole Creation strive to express in it self the Perfections of its Maker, whose admirable Wisdom shall guide that last universal Scene, and finish the whole Act in a beauteous Close.

II.

When the Arch-Angel shall sound his Trumpet, and proclaim aloud this universal Summons; *arise you Dead, and come to Judgment*; arise and appear before the Throne of God. Then shall the little Heaps of Dust immediately awake, and every Soul put on again her proper Body. Immediately all the Children of *Adam* shall be gather'd together, from Heaven and Hell, and every Corner of the Earth. Then they must all stand and attend their Doom; but, O with how sad and fatal a Difference.

III.

The Just shall look up with a cheerful Confidence; and in their new white Robes, rejoyce and sing: Alleluja, let us

rejoyce

rejoyce, for the marriage of the Lamb is come, and his Bride has prepared her self; let us rejoyce, for the Kingdom of the World is made our Lord's, and his *Christ's*, and he shall reign for ever and ever; let us rejoyce, for now our Redeemer is nigh: behold he comes quickly, and his Reward is with him. Come, Come, Lord Jesu, thou long desire of our hearts; come quickly thou full delight of our Souls: come and declare to all the World thy Glory: come and reward before all the World thy servants.

IV.

Lo, where aloft he comes in Power and Majesty, attended with a Train of innumerable Angels: Behold, where he sits inthroned on the Wings of Cherubins, and takes at once a view of all mankind. Soon he commands his Angels to severe his sheep; and gather them together on his Right-hand. First then to them he turns his glorious Face, and shines upon them, and says these ravishing Words: *Come ye blessed of my Father, possess the Kingdom prepared for you from the beginning of the World.*

V.

O the joys their Souls shall feel: when those Heavenly words sound in their Ears! joys that the wit of Man cannot conceive: joys that the tongues of Angels cannot express; let it suffice, themselves shall taste

their

their own felicity, and feed on its sweetness for ever. But O, with what dejected Eyes and trembling hearts shall the wicked stand expecting their Judge? What shall they do when, where e'er they look their eye can meet with nothing but what will cause despair? Above the offended Judge ready to condemn them; below, the bottomless pit gaping to devour them; within, the worm of conscience gnawing their bowels; and round about all the World in flames.

VI.

What shall they do, when that terrible voice shall strike them suddenly down to the bottom of Hell? *Go you accursed into everlasting fire, prepared for the Devil and his Angels.* The Day of Man is past, when Sinners did what they pleased; and God seem'd to hold his Peace: 'Tis now the Day of God, when his wrath shall speak in thunder: and Sinners suffer what their wickedness deserves. Then shall they sink immediatly into the pit of sorrow, and dwell in Darkness and Torments for ever. While the just shall go up in joy and triumph; and reign with our Lord in his Kingdom for ever.

VII.

Thus shall the whole Creation be finally disposed: and Mercy and Justice divide the World. O my Soul! who now art here

here below: and read'ſt theſe dreadful Truths as things afar off: Know thou ſhalt then be preſent, and ſee them with thine Eyes, and be thy ſelf concerned for all Eternity. Know as thou liv'ſt, thou art ſure to dye; and as thou dy'ſt thou art ſure to be judged. Think what a ſad condition it will be to find thy ſelf on the wrong hand: think what thou then would'ſt give to have repented in time; think what thou would'ſt give for a little time to repent: Think on theſe things, and now heartily repent while yet a moment of time is left thee. Watch, now, thy ſelf continually, and continually pray, for we know not the Hour when the Son of Man will come.

VIII.

O Son of God and Man, who cam'ſt in Mercy to ſave us; bring the ſame Mercy with thee, when thou com'ſt to judge us. In the mean while aſſiſt us with thy Heavenly Grace, to ſtand perpetually with our accounts prepared: that we may dye in the peace of God, and Communion of his Church: and go to live with him, and that part of his Holy Church which is triumphant.

The

The Prayer.

I.

WHere shall I hide me O Lord from the face of thy wrath? where shall I hide me when thou comest to judge the Living and Dead? I tremble at my own unworthiness; I am ashamed, thus impure, to appear in thy presence! Wash me yet more, O Lord, from my iniquities, and purge me throughly from my Sins. Purge me with Hyssop, and I shall be clean; wash me and I shall be whiter than Snow: make me to hear of joy and gladness, that the bones which thou hast broken may rejoyce; I know the Enemy that obstructs my way: my Sins exclude me from thy Kingdom; where no unclean thing can enter.

II.

O happy they, whom our Lord shall honour on the Day of his triumph! and rising from his seat of Judgment, go gloriously before them, and with these sweet and gracious Words invite them to follow him; Come you Blessed of my Father, possess the Kingdom prepared for you from the foundation of the World. The reward of your Labours I will give you; I my self will be your reward: come enter into your Master's joy.

III.

Deliver me, O Lord, from that sad deplorable End, which thy Justice has prepared for the

the Wicked: Deliver me from those vain Deceitful ways, that lead me to so miserable an End, O make me always to fear thy Judgments, that I may never feel them; always hope in thy Mercies, that I never forfeit them. Bless me, O Lord, with a happy Death; that my Soul may depart in peace, and go up and dwell among thy Saints and Angels.

IV.

Bless me, O Lord, with a Holy Life, and then my Death cannot but be happy; this I humbly beg for thy Son Jesus Christ's sake, who died for my Sins, and for the Sins of the whole World; who rose again for our justification, and sits at the Right-hand of God the Father Almighty, from whence he shall come to judge both the Quick and the Dead. To whom be ascribed, as is most due, all Honour, Power, and Glory, Adoration, and Subjection, from this time forth and for evermore. Amen.

FINIS.